

ANWAAR UL QUR'AN QUR'ANIC LUSTRES

BY MUJAAHID-E-AHLE SUNNAT HAZRAT ALLAMA
SAYED SHAH TURAB UL HAQ QAADIRI
RAHMATULLAH ALAIH

TRANSLATED THROUGH THE BLESSINGS OF
GHAUS UL WAQT HUZoor MUFTI E AZAM HIND 

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL QAADIRI RAZVI
NOORI

PUBLISHED BY
IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

A NOORI PUBLICATION

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ISBN: 978-0-9870100-5-6

The Publishers

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THIS TRANSLATION IS DEDICATED
TO

MUJAD'DID-E-DEEN-O-MILLAT,
IMAM-E-AHLE SUNNAT
MUHAD'DITH-E-BAREILVI,
IMAM E ISHQ O MUHAB'BAT

AALA HAZRAT
ASH SHAH IMAM
AHMED RAZA KHAN
QAADIRI BARAKAATI 

SAQ E MUFTI E AZAM
MUHAMMAD AFTHAB CASSIM
AL-QAADIRI RAZVI NOORI

THROUGH THE BLESSINGS of
Sayyiduna Rasoolullah ﷺ

& THE NOBLE AHLE BAYT, THE ILLUSTRIOUS SAHABA E KIRAAM,
& ALL THE AWLIYAH E KIRAAM, ESPECIALLY HAZRAT IMAM E
AZAM,

HUZOOR GHAAUS E AZAM, HUZOOR KHAJA E AZAM,
HUZOOR MUJAD'DID E AZAM & HUZOOR MUFTI E AZAM,
THE ESAAL E SAWAAB OF THIS TRANSLATION IS BEING PRESENTED
TO

AMEER JAMA'AT E AHLE SUNNAT PAKISTAN,
MUBAL'IGH E ISLAM, MUJAHID E AHLE SUNNAT, AASHIQ E AALA HAZRAT
FIDA E MUFTI E AZAM

**HAZRAT ALLAMA SYED SHAH TURAB UL HAQ
QAADIRI RAZVI NOORI (ALAIHIR RAHMA)**

& To

Haji Abdul Jabbar GUMAN

& To ALL THE MARHOOMS OF
THE AHLE SUNNAH

MAY ALLAH EXALT HIM AND OF THEM IN JANNAT UL FIRDAUS
AAMEEN THUMMA AAMEEN

NOTEWORTHY APPRECIATION

MUBAL'LIQH E ISLAM, MAKHDoom E AHL E SUNNAT HAZRAT ALLAMA
SYED SHAH TURAB UL HAQ QADRI JILANI NOORI RAZVI ALAIHIR RAHMA

This Faqeer (humble servant) was extremely pleased to hear that my respected Maulana Afthab Cassim Qaadiri Noori Razvi زید مجید of Durban, South Africa has completed the translation into English, of Anwaar ul Qur'an, which is the book of this humble servant (and is a compilation of the commentary of the last 22 Surahs in the Holy Qur'an). This book is also currently being prepared for printing.

Indeed, a large number of Muslims are living in western countries and on its borders, due to it being their permanent residence, or due to them being there for the purpose of earning a livelihood or for educational purposes; and the main and single means of communication in such places is English. We find that the young and present generation are more easily influenced and inspired by information which is shared in the English language. Hence, it is important and necessary to provide them with Deeni educational material in their language of preference.

This admirable ability can be found in the accomplished translator, as he has tried to lessen the vacuum of this current time by translating the works of the Akabireen of the Ahle Sunnat. Especially the rare works of Aala Hazrat Imam Ahmed Raza Khan Faazil e Bareilvi عليه الرحمة and through the blessings of this, as and when required, he translates the unique works of the other great scholars of Ahle Sunnat, and in doing so he propagates the teachings of Deen and helps in reforming the Ummah.

Also deserving of congratulations is the publisher of many Sunni books, my beloved Abdur Raz'zaq (alias) Raja Bhai who is currently residing in Madinah Shareef, but is originally from Bombay, and who is always actively involved in such good work (as it was he who presented the original book for translation).

I pray that Almighty Allah through the blessings of Nabi Kareem ﷺ accepts this effort in His Divine Court, and blesses the accomplished translator and all those who have assisted him in this project, with a befitting reward. Aameen

Hazrat Allama Syed Shah Turab ul Haq Qadri (Alaihir Rahma)
(Former) Ameer Jama'at Ahle Sunnat, Pakistan, Karachi

NOTE: THIS INTRODUCTION WAS WRITTEN AND SENT TO ME BY HUZOOR SHAH SAAB ALAIHIR RAHMA BEFORE BECOMING VERY ILL. MAY ALLAH EXALT HUZOOR SHAH SAAB ALAIHIR RAHMA IN HOLY PARADISE. AAMEEN

COMMENDATION

Alhaj Syed Zaman Ali Jafri Qadri Akhtari

Son in-law of Allama Syed Shah Turab ul Haq Alaihir Rahma

I was very pleased to hear that Mujaahid e Ahl e Sunnat, the noble Aalim and accomplished translator of many books, my beloved and respected Hazrat Maulana Afthab Cassim Qaadiri Noori Razvi مدظلہ has completed the English translation of Anwaar ul Qur'an, which is a superb book written by Huzoor Mubal'ligh e Islam, Makhdoom e Ahle Sunnat, Hujjatul Khalf, Baqiyatus Salf, Hazrat Allama Syed Shah Turab ul Haq Qadri Jilani دامت برکاتہم العالیہ. He (the translator) commenced the translation of this book in Masjidun Nabawi ﷺ whilst he was in Madinatul Munawwarah during Rabi ul Awwal.

This book by Huzoor Qibla Shah Saab مدظلہ is a beautiful, concise, and easy commentary of the last 22 Surahs of the Holy Qur'an. After studying this book, one will realise how the praises of Almighty Allah and the Na'at of Rasoolullah ﷺ has been presented with such beauty and elegance, in the manner of the Qur'an, which is without comparison in every way.

Indeed, just as this commentary guides one towards the proper and correct explanation and meaning of the Qur'an, it at the same time presents bright proofs relating to the foundation of Aqaa'id and the symbols of the Ahle Sunnah, and that being the true respect and love for the Beloved Rasool ﷺ. One of the special and distinct features of this commentary is that Hazrat Qibla Shah Saab مدظلہ kept the works of the Pious Predecessors and the Akabireen of the Ahle Sunnat as his references and source of information, and at the same time he has protected his pen from having any differences with their views.

With his Allah given knowledgeable abilities and his exemplary understanding and deep insight, he has not only quenched the thirst of the seekers of the knowledge of the Qur'an, but he has also helped with the reformation of the Aqaa'id and the A'maal of the Muslim masses. Undoubtedly, the accomplished translator deserves commendations and good wishes, and indeed the special Grace and Blessing of Allah Almighty and the special Mercy of Nabi Kareem ﷺ is upon him, due to which, this great and blessed work of Deen is being taken through his words and his pen.

‘This good-fortune cannot be attained by self effort,
Until the One who bestows it (i.e. Allah), does not bestow it’

The accomplished translator does not only understand what the need of the current time is, but he attempts to fulfil this need to the best of his ability. I would like to congratulate the accomplished translator from the bottom of my heart, and I would also like to thank all those who assisted and support him in this, especially (for making the original book available to him), I must thank the propagator of the books of Maslak e Aala Hazrat, respected Abdur Raz'zaq Madni Qaadiri Siraji (alias) Raja Bhai, and I pray that Almighty Allah blesses this book with acceptance amongst the Muslim masses and amongst the people of knowledge. May the sincere efforts of all those involved in this project be accepted in the Court of Allah. امين بحرمته طه و يسين عليه التحيته والتسليم

The dust under the shoes of Huzoor Taajush Shariah مد ظله

A humble servant - Syed Zamaan Ali Jafari Qaadiri Akhtari عفي عنه

NOTE: THIS COMMENDATION WAS WRITTEN BEFORE HUZOOR SHAH SAAB ALAIHIR RAHMA MADE PARDAH FROM THIS WORLD.

Words of Inspiration

By HAZRAT MAULANA MOHAMMED SHAKEEL QADIRI RIDAWI
(London, U.K.)



الحمد لله رب العالمين والصلوة والسلام على سيد الانبياء والمرسلين وعلى اله واصحابه
اجمعين، اما بعد ! حضرة العلامة السيف الصبام لمنافى الاسلام زبدة العلماء العظام
صاحب المناقب العالية والفهم الثاقب جامع التحقيق والتدقيق، معلم الحق والتصديق،
النحرير الكامل بالذهانة والذكاوة الفاضل الجليل، محب الرضا فصيح اللسان والبيان،
الاديب الكامل، عاشق الرسول صلى الله عليه وسلم، المتشرف بالعلوم العبدية والنظريه،
الغيور، الشجاع، المجاهد، التقى، الجواد، مولى المسكين، المحب فى الله والمبغض فى الله،
صاحب الشريعة ومرشد الطريقة اعنى، الشيخ الفاضل السيد الشاه تراب الحق القادري
الرضوي النوري عليه الرحمة الرضوان.

All Praise is due to Almighty Allah, Peace and Salutations upon our
Master Sayyiduna Rasoolullah Sall Allahu Alaihi wa Sallam and upon
his noble companions and illustrious family, and upon all those who
will follow them until the last day.

Huzoor Mujahid e Ahle Sunnat, Shahenshah e Khitaabat, Naqeeb e
Maslak e Alahadrat, Razawiyon ke Habeeb, Maqbool o khaas o aam,
Mard e Momin Mard e Haq, Hadrat Allama Syed Shah Turab ul Haq
Qadiri Razawi Noori Alaihir Rahmah is not just a name known in the
Indian subcontinent, but this is the name of a mission in itself which
touched and changed the lives of hundreds of thousands of people
around the World.

Shah Sahib Qibla Alaihir Rahmah was a fearless lion of the Ahle Sunnat, who never feared anyone when it came to standing for Haq, be it in the form of debates with the deviants or in the form of straightening the corrupt and worldly political leaders.

The deviants tremble at merely hearing the name of Shah Sahib Qibla Alaihir Rahmah, it is a well-known saying in India “Mumbai ka har deobandi Shah Sahib ka naam sun kar kaamp jaata hay.”

For those Sunni Sahi ul Aqeedah who were fortunate enough to meet Shah Sahib Alaihir Rahmah, immediately knew they were meeting a great friend of Allah Almighty, full of knowledge, wisdom and piety.

The beauty of the Najeeb al Tarafain Syed shone from his blessed face and left onlookers in awe. Those who were blessed to be able to shake his hands, would feel a great calming sensation and would forget their worries.

Shah Sahib Qibla Alaihir Rahmah spent his whole life propagating the Maslak of Imam Ahmad Raza Radi Allahu Anhu, he fought with his words and his pen for this cause throughout his life. He always instructed his Mureeds and well-wishers to be firm and steadfast upon the Maslak of Alahadrat Azeemul Barakat Radi Allahu Anhu, and to stay away from all the deviant sects.

He was a true Aashiq of Alahadrat Azeemul Barakat and deeply loved his family especially his Peer o Murshid Huzur Mufti e Azam Hind Radi Allahu Anhu. He had great admiration and love for Huzur Sadr al Shariah Allama Mufti Amjad Ali Radi Allahu Anhu and his family also.

He instructed me on many occasions and again a few weeks before he left this world, to make every effort to go for the Ziyaarat and take blessings from the Two princes. He would refer to Huzur Taajush Shariah Mufti Akhtar Raza Khan Sahib Qibla and Huzur Muhaddith e Kabeer Allama Mufti Zia ul Mustafa Amjadi Sahib Qibla as (Princes) Shahzaade and Barray Buzurg out of immense love for them.

May Allah Almighty grant us all the towfeeq to act upon his teachings, and make us worthy of taking his mission of Maslake Alahadrat forward. May Allah Almighty bless and exalt Shah Sahib Qibla Alaihir Rahmah and shower his mercy upon his Mazaar Shareef, and grant us his fuyooz o barakaat.

My dear Beloved brother in Dīn Hadrat Molana Afthab Cassim Sahib has made an essential contribution by translating this extremely detailed Tafseer of the last Surahs of the Holy Quran e Kareem. Hadrat Molana Afthab Cassim has explained this beautifully and made this extremely easy to understand. Normally a lot is lost in translation but his English translation has beautifully captured the essence of the original. The care with which he selects particular words to convey the real meanings is amazing. This is a common theme throughout all of the fantastic works translated and penned by Hadrat, his work is translated in such a way that even the most complex of concepts are made straightforward. All his books and articles are deceptively simple in style. In a very qualitative language, he easily communicates even highly sophisticated facts. I recommend that every Sunni Muslim must read this book, every Sunni household should have this book, every Madrassah should include this book in its syllabus and every Islamic teacher should teach it.

Hadrat Mowlana Aftaab Cassim Sahib Qibla is a reliable and authentic Scholar of the Maslak Of Imam Ahmad Raza, Allah is pleased with him. He is above me in age, knowledge, amal, experience and wisdom. It is his kind generosity and humility that he has given me the honour and opportunity to add a comment to his beautiful work.

May Allah Almighty give us all the ability to benefit and learn from him. May Allah shower his unbound bounties and blessings on Hadrat Molana Afthab Cassim Sahib, may Allah Almighty preserve him.

Faqeer Mohammed Shakeel Qadiri Ridawi
London U.K
Saffar Shareef 1439
November 2016

TRANSLATOR'S NOTE



All Praise is due to Almighty Allah, Durood and Salaams upon The Most Beloved and the Most Exalted in Allah's Creation, Sayyiduna Rasoolullah ﷺ. Peace be upon his Noble Family and Illustrious Companions and all those who will follow their way until the last day.

While in Madina Shareef, Janaab Al-haj Abdur Raz'zaq (alias) Raja Bhai, who is currently resident in the Madinatul Munawwarah, presented me with a copy of 'Anwaar ul Qur'an' which is the distinguished work of Mujaahid-e-Ahle Sunnat Hazrat Allama Sayed Shah Turab ul Haq Qadiri Alaihir Rahma. After briefly browsing through this blessed book, I decided to attempt its translation. While this thought was still fresh in my mind, Raja Bhai visited me, as he daily does while I am in Madina, showering me with his love and kindness. While we sat together in the Holy City of Rasoolullah ﷺ, he requested that I translate Anwaar ul Qur'an into English. I mentioned to him that Alhamdulillah I have already made the intention to do this, but his request was now a further inspiration to attempt this translation.

Alhamdulillah, that night, while sitting with my son Mohammed Abul Barkaat in the Sacred Riyaz ul Jannah, I commenced the translation of 'Anwaar ul Qur'an'. For the sake of blessing I commenced this translation in the Sacred Riyaz ul Jannah, and only translated the initial words of this book.

On returning to my room, I continued with the translation the following day and thought that while in Madina Munawwarah I will try to translate at least five or ten pages, and then complete the translation as time permits, on my return home. By the Grace of Allah and the Mercy of The Beloved Rasool ﷺ I managed to translate more than sixty pages of Anwaar ul Qur'an while in Madina Shareef.

As I am more accustomed nowadays to the use of the computer, translating by hand was a bit more time consuming. Alhamdulillah, my beloved daughter Aaliyah wrote much of what I translated as I dictated the translation to her, and my son Mohammed Abul Barkaat and my wife also followed suite in Madina Shareef and served as scribes in the translation of the initial two chapters of this book. So Alhamdulillah, Allah blessed my family with sharing in this noble service in the Blessed City of Nabi Muhammad ﷺ. I pray that Allah blesses them and me with firmness in Imaan and steadfastness on Maslak-e-Aala Hazrat. Aameen

Anwaar ul Qur'an is a beautiful compilation by Huzoor Sayed Shah Turab ul Haq Alaihir Rahma. Huzoor Shah Saab Alaihir Rahma has presented in this book the Tafseer (commentary) of the Last twenty-two (22) Surahs of the Holy Qur'an, namely from Surah Ad-Duha up to Surah An-Naas. In doing so, Huzoor Shah Saab (Alaihir Rahma) has presented the views of numerous scholars and supported his commentary referencing many authentic Books of Tafseer.

He has also presented a beautiful explanation of the Surahs, and he has also explained some of the secrets and blessings of these Surahs. He has further explained the connection that each Surah has to the Surah before it and to the one after it. This makes understanding the message of each Surah simpler.

Those, who knew Huzoor Shah Saab Alaihir Rahma, knew well that Huzoor Shah Saab Alaihir Rahma was amongst the Giants of Knowledge, wisdom, and piety, and was regarded as second to none in Pakistan amongst the Men of Knowledge and Wisdom. With all this, one found Huzoor Shah Saab Alaihir Rahma to be a very humble and approachable personality.

After one reads Anwaar ul Qur'an one will find he has manifested his humble and approachable manner in his writings as well, so that the readers may find it easy to understand the message which he is passing. Even though Huzoor Shah Saab Alaihir Rahma was not been very well towards the latter months of his life, he never stopped serving Deen-e-Mustafa ﷺ, but his dedication and efforts had increased.

It is our Dua that Almighty Allah grants Huzoor Shah Saab Qibla Alaihir Rahma an exalted place in Jannat un Na'eem and may we be blessed with his Fuyooz and Barakaat. Since commencing the attempted translation of this book, I have been occupied with many other projects and travels and only managed to work on this Kitaab in my spare time.

I have attempted an explanatory rather than a completely literal translation of this book, in order to make it easy to understand. All translations of Verses of the Qur'an in this book were translated from Kanz ul Imaam. If any errors or shortcoming are found in this translation, it should be attributed to me and not to Huzoor Shah Saab Alaihir Rahma. If such is brought to my notice I will attempt to rectify the same in the next edition. Alhamdu Lillah this translation has finally been completed to the best of my ability through the blessings of my Masha'ikh, and is before you. I pray through the Wasila of Nabi Kareem ﷺ that Almighty Allah accepts this humble

attempt. Aameen. Last but not least, I must thank all those who have assisted in making the publishing of this book a success. At this point, I must say that without the blessings of Huzoor Sayyidi Taajush Shariah and Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of my parents, I would not be able to accomplish any of the work which I attempt. May Allah keep us in their shade of mercy always. Aameen.

I would like to place on record my special thanks and appreciation to Brother Rukhsar Hussain (Gloucester), Brother Ahmed Sabir Suliman, and to my dear daughter for proofing and making valuable suggestions to this manuscript. I must also thank the ardent mureed and Khalifa of Hazrat Allama Syed Shah Turab ul Haq Alaihir Rahma, Hazrat Maulana Mohammed Shakeel Al Qaadiri Ridawi (London) for doing the final proofing to this book. He read through the entire manuscript and made important and relevant suggestions, which gave further beauty to this translation. I pray through the Wasila of Nabi Kareem ﷺ that Almighty Allah rewards all of them with the best of rewards. Aameen

Sag-e-Mufti-e-Azam

MUHAMMAD AFRHAB CASSIM AL QAADIRI RAZVI NOORI
Imam Mustafa Raza Research Centre
Durban, South Africa

سورة الضحى

SURAH Ad DuHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا
وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَالْآخِرَةُ خَيْرٌ
لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ
رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ
عَايِلًا فَاغْنَىٰ ﴿٨﴾ فَآمَّا الْيَتِيمَ فَلَا
تَقْهَرْ ﴿٩﴾ وَآمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَ
آمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

ALLAH'S NAME (WE) BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. (AN OATH) BY THE RISING BRIGHTNESS OF THE MORNING
2. AND (AN OATH) BY THE NIGHT, WHEN IT COVERS
3. YOUR RUB HAS NOT FORSAKEN YOU, NOR DOES HE DISLIKE YOU,
4. AND VERILY, THE SUBSEQUENT IS BETTER FOR YOU THAN THE PREVIOUS
5. AND DEFINITELY, YOUR RUB WILL SOON GIVE YOU SO MUCH THAT YOU WILL BE (COMPLETELY) SATISFIED
6. DID HE NOT FIND YOU ORPHANED, AND GIVE YOU WAY (TOWARDS HIM)
7. AND WE FOUND YOU DEEPLY ABSORBED IN OUR LOVE, SO WE GAVE (YOU) WAY UNTO OUR SELF
8. AND HE FOUND YOU NEEDY, SO HE ENRICHED YOU
9. SO, PLACE NOT ANY PRESSURE OVER THE ORPHAN
10. AND CHIDE NOT THE BEGGAR/MENDICANT
11. AND OPENLY ANNOUNCE THE FAVOURS OF YOUR RUB

CONNECTION & SIGNIFICANCE

Surah Ad Duha was revealed in Makkah. It consists of eleven verses.

If one carefully observes the verses of the Holy Qur'an one will find the unique connection and special attachment which they have to each other.

It is for this reason that the 'Tarteeb' i.e. the special sequence (in the Qur'an) holds a treasure of secrets and veiled references within it.

Surah Duha, also has a special connection an attachment to the preceding Surah. Some of these splendid points are being presented here:

1. It has been mentioned in Surah Ash-Shams that every person has been given the intellectual capacity and the ability to differentiate between what is good and what is evil. Thus, he has the choice based on this ability, to either choose goodness or evil. If he takes the path of goodness (i.e. righteousness), he will attain success. Otherwise, he will fail. It has been mentioned in the Surah Ash-Shams as follows:

فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا ۚ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۚ وَقَدْ خَابَ
مَنْ دَسَّاهَا ۚ

'And inspired onto his heart, the awareness of its sins and its piety. Indeed, he has reached his (true) purpose, who purified it; and certainly, he has failed, who obscured it in sin.' [Surah Ash-Shams (91) Verses 8-10]

It has been further mentioned in Surah Al Layl that the effort of every human is different (i.e. his or her level of striving). By performing good and virtuous deeds, it becomes easy for the person to take the path to Jannat, and by acting sinfully; one becomes trapped in the corridor of hell (which is the route to destruction).

Almighty Allah says

إِنَّ عَلَيْنَا لَلْهُدَىٰ

‘Undoubtedly, to give guidance is upon Us.’

[Surah Al Layl (92) Verse 12]

This Surah explains the Fadaa’il (Excellence and Virtue) of the True Guide, The True Mercy unto the Worlds, The Complete embodiment of Noor ﷺ and we have been taught that except performing virtuous deeds, the Ummah should also fill their hearts with honour and respect for Rasoolullah ﷺ. We are also taught that the Ummah should truly and sincerely love the Beloved Rasool ﷺ, so that it may become easy to follow him ﷺ and so that it becomes easy to make his ﷺ mission, part of your life.

2. Surah Layl also explains and sheds light on the excellence of Hazrat Abu Bakr Siddique ؓ and this is why it is also known as Surah Abu Bakr. Surah Duha (on the other hand) explains the excellence and the status of our Beloved Nabi ﷺ, and this is why it is also known as Surat un Nabi ﷺ.

3. One will find that in Surah Al Layl, the Oath (Qasm) of the night is taken first and after that the Oath of the Day is mentioned, whereas, in Surah Duha, one will find that the Qasm of the Day is taken first,

followed after that by the Qasm of the night. One of the reasons for this is because the era before Hazrat Abu Bakr Siddique رضي الله عنه accepted Islam was compared to a dark night. Whereas, Rasoolullah ﷺ is a 'Momin' (A True Believer) from the very beginning and was blessed with the Station of Nubuwwat from the very beginning, and his ﷺ blessed heart was always glowing with the Manifestations of the Rays of Allah's Noor. In other words, before the rising of the Aftaab-e-Nubuwwat (The Sun of Nubuwwat) the mirror (i.e. heart) of Hazrat Abu Bakr Siddique رضي الله عنه was like a dark night. This is why in Surah Al Layl the night is mentioned first and in Surah Duha the day has been mentioned first.

4. In the Holy Qur'an, Surah Al Layl comes first and is followed by Surah Duha. (It has been mentioned) that this points to the fact that the darkness of night appears first and is then followed by the light and brightness of day. Almighty Allah says,

جَعَلَ الظُّلُمَاتِ وَالنُّورَ

‘And (He) created, (the) Darkness and (the) Light.’

[Surah Al An'aam (6) Verse 1]

Here (as well), Allah brings the night before the day, because the world was initially enveloped by the darkness of kufr and 'Shirk', and after the morning of the birth of the Sun of Nubuwwat ﷺ this darkness faded away, and the light of Hidaayat (Guidance) spread out its rays in all directions.

5. In Surah Layl the ‘Ashqa’ (i.e. the one who rejects the Risaalat) is refuted, and the status and excellence of ‘Atqa’, i.e. here referring to Sayyiduna Abu Bakr Siddique رضي الله عنه was mentioned.

Whereas in Surah Duha as well, those who rejected the Risaalat are refuted and the excellence of Sayyidul Atqiya Imamul Ambia Rasool e Mu’azzam عليه السلام is being discussed.

6. In Surah Al Layl, by saying;

وَلَسَوْفَ يَرْضَىٰ

‘And undoubtedly it is near, that he will be pleased.’

[Surah Al Layl (92) Verse 21]

The pleasure and delight of Sayyiduna Rasoolullah ﷺ is being clearly mentioned.

7. Surah Al Layl ends with the discussion relating to the status of Hazrat Abu Bakr Siddique رضي الله عنه and Surah Duha commences with the explanation of the Excellence of Sayyiduna Rasoolullah ﷺ. From this, it is also evident that after the Maqaam-e-Siddiqiyat is the Station of Maqaam-e-Nubuwwat.

TRANSLATOR’S NOTE

This means that there is none between Nabi ﷺ and Hazrat Abu Bakr Siddique رضي الله عنه as will be explained further. It should be noted that also between these two Surahs, there is no other Surah. Similarly, it is mentioned that there is none between Rasoolullah ﷺ and Hazrat

Abu Bakr Siddique رضي الله عنه. This implies that after Nabi Kareem ﷺ the greatest excellence amongst the people belongs to Hazrat Abu Bakr Siddique رضي الله عنه. In this, is also the suggestion towards the Khilaafat of Hazrat Abu Bakr Siddique without any break (i.e. Bila Fasl).

TRANSLATOR'S NOTE

This means that after Nabi ﷺ and the entire Ambia Alaihimus Salaam, the greatest excellence is afforded to Hazrat Abu Bakr Siddique رضي الله عنه.

8. In Surah Al Layl, by the use of the words,

مِنْ نِّعْمَةٍ تُجْزَى

We have been taught to make Shukr (i.e. be grateful) for the bounties of Allah which are bestowed upon us, whereas in Surah Duha, by the use of the words,

بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

We have been explicitly commanded to be grateful upon receiving the bounties of Allah.

SHAAN-E-NUZUL

Hazrat Jundub رضي الله عنه reports that due to the beloved Rasool ﷺ not being too well (in the eyes of the people), he ﷺ was not able to rise for Tahaj'jud Salaah for two or three nights. Due to this a female who was a Gustaakh (blasphemer) i.e. the wife of Abu Lahab came forth and said, O Muhammad ﷺ! It seems that your 'shaitaan' has now left

you as I have not seen it come to you for the past two or three nights. Based on these words of hers, Almighty Allah revealed these verses. [Bukhari & Muslim]

The Mufas'sireen e Kiraam have also mentioned that it happened such that for some days, Wahi (Revelation) did not descend. So the kuffar mockingly said, Muhammad's ﷺ Rub has left (forsaken) him, and He is annoyed with him (Allah Forbid), so it was due to this that this Surah (Duha) was revealed.

TRANSLATOR'S NOTE

Shaan-e-Nuzool refers to the background and context etc. behind the revelation of a Verse. The word Shaan-e-Nuzool will be used in the entire book instead of the English wording.

THE TAFSEER (COMMENTARY) of

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝

‘(AN OATH) by the RISING BRIGHTNESS of the MORNING’

Duha refers to the time of ‘Chasht’ (Forenoon), in other words, it relates to the beginning of the day which is from when the sun rises until when its rays spread out. Another statement (viewpoint) is that it refers to the entire day because it has been mentioned in contrast to the night.

Imam Ja'far As-Saadiq عليه السلام states that 'Duha' refers to the day when Almighty Allah spoke to Hazrat Musa (Alaihis salaam), and the night refers to the eve of Me'raj in which Almighty Allah blessed Rasoolullah ﷺ with His Divine Vision (Deedar). [Tafseer Qurtubi]

Some Mufas'sireen mention that 'Duha' refers to the blessed face of Rasoolullah ﷺ and 'Layl' refers to his ﷺ fragrant hair (Zulf).

Some Mufas'sireen have mentioned that 'Duha' refers to the Noor e Ilm (Light of Knowledge) which Allah bestowed upon Rasoolullah ﷺ by virtue of which he ﷺ was blessed with the Special Secrets of Ilm-e-Ghayb (Knowledge of the Unseen). And (they mention that) 'Layl' refers to the forgiveness and gentleness which covers (veils) the shortcomings of the Ummah.

Some have mentioned that 'Duha' (Day) refers to the extrinsic personality of Rasoolullah ﷺ. In other words, that which is evident to the eyes of the people, and 'Layl' refers to the intrinsic condition of the Beloved Rasool ﷺ, which is only known to Aalim ul Ghayb, Allah Almighty, and besides Allah none other is aware of this reality. [Tafseer Azeezi]

(It is mentioned) that the morning, i.e. during the daytime, is when people meet with one another. It is also when they go out to acquire their finances, i.e. they go out to earn a living, which is given as an example to Maydaan-e-Mahshar (The Day of Reckoning), when people will be dispersed and troubled, and 'Layl' (night) is meant for relaxing and for comfort and resting. This is compared to the waiting in the grave, because life has excellence over death, but the Aakhirat (hereafter) is above (worldly) life, thus is this another reason why 'Duha' was mentioned before 'Layl'.

The light (brightness) of the day is explained as an example (without comparison) to the Mercy of Allah, and the darkness of the night is given as an example to the Azaab of Allah. Here, the day has been mentioned first, so that people are not disillusioned from the Mercy of Allah, and after that the darkness of night is mentioned so that the people do not become fearless about the Azaab of Allah. [Tafseer Kabeer]

One view is that ‘Duha’ refers to the ‘Light of Jannat’ and ‘Layl’ refers to the intense ‘Darkness of Hell’.

One viewpoint is that ‘Duha’ refers to the Noor (Light) which emanates from the hearts of the Aarifeen and ‘Layl’ refers the darkness of the hearts of the unbelievers.

From these words, all the above meanings can be taken because this is the splendour of the Holy Qur’an that its words are vast in meaning and full of immensely beautiful possibilities.

In the Sharah (Annotation) of Shifa Shareef, Muhadith Ali Qaari mentions, The reason for which this Surah was revealed, demands that it must be said that, ‘Duha’ refers to Holy and Bright face of Rasoolullah ﷺ and ‘Layl’ refers to his ﷺ beautiful black (fragrant) hair.

Imam Raazi رحمه الله quotes this statement in Tafseer Kabeer, ‘Duha’ refers to the Radiant face of Rasoolullah ﷺ and ‘Layl’ refers to his ﷺ Holy black hair.’ And then says that there is no objection to taking the meaning in this context. [Tafseer Kabeer, Tafseer Rooh ul Ma’ani]

Hazrat Bara' رضی اللہ عنہ says,

لَمْ أَرْ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ

'I have seen none other, more beautiful than Rasoolullah ﷺ.'

[Bukhari, Muslim]

Hazrat Rabi' bint Ma'aaz رضی اللہ تعالیٰ عنہا says

لَوْ رَأَيْتُهُ رَأَيْتُ الشَّمْسَ طَالِعَةً

'If you had seen him, it is as if you saw the sun rising.' [Daarmi, Mishkaat]

Hazrat Abu Hurairah رضی اللہ عنہ says

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ

I have not seen anyone (or anything) more beautiful than Rasoolullah ﷺ. It was as if the sun was moving in his Holy Face. [Tirmizi]

In the words of Shaykh Sa'adi Shiraaazi رحمۃ اللہ علیہ

اگر نہ واسطہ روئے و موئے او بودے
خدا نے نہ گفستے قسم بہ لیل و نہار

‘If the Radiant Face and Blessed Hair of Rasoolullah ﷺ were not being implied, then Allah would not have taken the Qasm of the Night and the Day.’

Imam Ismail Haq’qi ؒ has given a similar explanation in Tafseer Roohul Bayaan, thus according to the explanations of the Akabireen Mufas’sireen and the learned Ulama e Kiraam, the essence of this verse would now read,

‘By Chasht (which is like the Radiant face of Rasoolullah ﷺ) and by night (which is like the blessed black Hair.....)

Allama Sayed Mahmud Aalusi ؒ wrote something which is exquisite. He writes: Just as there is a time in the day which is greater than all the times (portions of the night), similarly the miracles of Nabi Kareem ﷺ and his ﷺ splendours supersede the great miracles and splendours of all the other Ambia-e-Kiraam (Alaihimus Salaam). In other words, Almighty Allah took the Qasm of that portion of the day which is above all the portions of night, just as the uniqueness and splendours of Rasoolullah ﷺ are above the splendours of all the other Ambia-e-Kiraam (Alaihimus Salaam). [Tafseer Rooh ul Ma’ani]

WHY WAS THE OATH (QASM) OF THE DAY AND NIGHT TAKEN?

The Kuffar and the Mushrikeen made two claims;

1. They claimed that The Rub of Muhammad ﷺ had forsaken (left) him
2. They claimed that Allah was displeased with Rasoolullah ﷺ

Thus, it was necessary for the kuffar and Mushrikeen to bring forth evidence to support their (false) claims. When they were unable to bring forth any evidence to support their (false) claims, then based on the principles, it was necessary for Rasoolullah ﷺ to swear an Oath, i.e. take a Qasm to refute their (false) claims. Thus, it was upon Rasoolullah ﷺ to swear an Oath, but instead of Rasoolullah ﷺ taking the Oath, His Rub took the Oath and announced that the issues which have to do with the beloved of Allah ﷺ, also have to do with Allah, and the issue is one and the same. In other words, That Qasm which was necessary for my beloved to take, I have now taken it upon Myself to take it.

After that we will also find much wisdom and many points of Wisdom in the mentioning of the Day and the Night when the Qasm is being mentioned:

1. Almighty Allah says,

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

‘Verily, in the creation of the skies and the earth, and the mutual interchanging of night and day, are signs for the wise.’ [Surah Aale Imran (3) Verse 190]

Just like the appearance of the darkness of night, after the appearance of the brightness of day does not imply (or does not prove) the displeasure of Allah, likewise the pause in Wahi (Revelation) after the initial coming down of Revelation does not in any way prove the displeasure of Allah, and neither is this evidence

to say that Almighty Allah has forsaken his beloved Prophet ﷺ (Allah Forbid).

2. In this verse, Rasoolullah ﷺ is being blessed with glad-tidings (Bashaarat) that just as the day appears after the night, likewise after the pause of the Wahi, the Wahi will undoubtedly continue again as this is necessary. Just as the appearance of the day and night is continuous, likewise, the descending of Wahi of Rasoolullah ﷺ is also continuous.

3. The above-mentioned incident (i.e. the pause in Wahi) is evidence that the Qur'an is Allah's Divine Kalaam (Word) and that Almighty Allah is the One who Reveals it. If this were regarded as Rasoolullah's ﷺ own Kalaam (Word), then there would be no issue of the pause in the descending of the Wahi and the Mushrikeen would not have taunted him ﷺ as mentioned above.

TRANSLATOR'S NOTE

This pause in Revelation was also to show the people that this is not the Kalaam (Word) of Rasoolullah ﷺ but it is surely the Kalaam (Divine Word) of Allah, and Allah reveals it when He Wills.

4. Another sign in this Ayat (verse) is that, just as the night and day have different conditions, which continue to change, likewise the changing in any condition is something which is natural (normal/Fitri). If today, people are throwing obstacles in the path of Haq and you are having to face difficulties and trials, then surely these conditions will change and the time will come when the people will accept the invitation towards Truth, and your Deen (O Nabi ﷺ) will be above all the false Religions.

THE COMMENTARY of

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

‘YOUR RUB HAS NOT FORSAKEN YOU, NOR DOES HE dislike you’

Both, the spreading of the brightness of day and the spreading of the darkness of night are Wise Signs of Allah.

If the day continues and the night does not appear, then the people will become exhausted. Almighty Allah made the night for our relaxation and comfort. Likewise, if the Wahi descended continuously upon Rasoolullah ﷺ he ﷺ would feel its intensity, thus for his comfort, Allah Almighty sent down Wahi, but not continuously. It descended with temporary pauses, so as to ease the intensity of the Divine Revelation, and this was sometimes more and sometimes less.

The kuffar looked at the pause in Wahi and thought that Allah Almighty had (Allah forbid) forsaken Rasoolullah ﷺ and they thought that Almighty Allah was (Allah forbid) displeased with Nabi Kareem ﷺ.

Hence, Almighty Allah took two Qasms (Oaths), and thereby He raised the excellence of Rasoolullah ﷺ, and both their (false) claims were refuted.

Imam Raazi رحمه الله says, Almighty Allah said this ‘absolutely’ وَمَا قَلَىٰ (And neither is He Displeased with you). This was said so that it would become apparent that neither is your Creator displeased with you, nor with your Sahaba, but O Beloved ﷺ until Qiyaamat there shall

come those who will love you, and Allah is not even displeased with them so that this saying of yours is firmly established:

الْمَرْيُ مَعَ مَنْ أَحَبَّ

‘(On the Day of Qiyaamat), every person will be with the one whom he loves’ [Bukhari]

THE COMMENTARY of

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ط

‘And verily, the subsequent is better for you than the previous.’

The Revelation of the verse مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ was clear proof of the excellence and the status of Rasoolullah ﷺ. Even after this, to further explain the excellence of Rasoolullah ﷺ, Almighty Allah said, ‘Undoubtedly that which follows, is better for you, than what has passed.’

In other words, there is surely excellence for you in this world as well, but you shall be blessed with an even greater excellence, status, respect and honour in the hereafter.

By the above-mentioned gist (essence), the Tafseer will read:

O, Beloved! The hereafter is better for you, than this world, because there you shall be blessed with Maqaam e Mahmud (The Station of Praise) and Haudh e Kauthar; (and) your excellence over all the other Ambia and Mursaleen will be clearly manifest; you will be

blessed with the Crown of Shafa'at-e-Kubra (Major Intercession; your Ummah will be appointed as witnesses over all the (past) Ummahs; the sinful will be pardoned by your intercession; and through you, the status of the believers will be elevated. There are numerous and countless other excellences and miracles which will be afforded (only) to you (Nabi Kareem ﷺ) in the hereafter. It is for this reason that the Mufas'sireen have also taken this meaning, that (O Nabi ﷺ) your imminent condition is better than that which has passed. In other words, it is the Promise of Allah that He Will exalt your status with every coming day, and He will increase you in Honour and excellence; and your status will progress with excellence, for every moment that passes by. [Khaza'in ul Irfan]

According to Imam Raazi رحمه الله Allah Almighty promises that daily, He will elevate the excellence and Station of Rasoolullah ﷺ. In other words, it is as if it has been mentioned, none should think that I have become displeased with my Habeeb (Beloved), but in every moment that appears I will continue to increase the status, excellence, honour and exaltedness of my Beloved ﷺ. [Tafseer Kabeer]

Hazrat Ibn Ab'bas رضي الله تعالى عنها reports that, the bounties which Almighty willed to bestow upon the Ummah, He presented them before Rasoolullah ﷺ so Rasoolullah ﷺ became very pleased (with this), and it was due to this, that this verse was revealed. [Tafseer Mazhari]

The pages of history bear testimony to the fact that there was a time when only a handful of people accepted the Invitation towards the Truth (i.e. towards Islam), (and it was a time) when Muslims hid and performed their Namaaz. The unbelievers then became thirsty for the blood of Rasoolullah ﷺ, so he ﷺ on the command of Allah made Hijrat from Makkah to Madinah. The kuffar had set a bounty for his

ﷺ capture. Suraqa was engulfed with by greed and rode out in pursuit of Rasoolullah ﷺ so that he may attain the bounty (which the kuffar had promised for the capture of Rasoolullah ﷺ). On the command of Nabi Kareem ﷺ the ground seized the hooves of Suraqa's horse. Nabi Kareem ﷺ said, Suraqa! You have come to capture me, but I foresee you wearing the bangles (bracelets) of Kisra on your hands. He begged forgiveness (i.e. he apologised to Nabi ﷺ) and Rasoolullah ﷺ pardoned him. Then, during the reign of Hazrat Umar ﷺ when Iran was conquered Hazrat Umar ﷺ put the gold bangles (of Kisra) on the hands of Hazrat Suraqa ﷺ. Take a while to think and ponder! During that time, Muslims were very weak (in wealth and force) whereas Kisra (Chosroe) was regarded as a Super Power, but look at the Faith that Nabi ﷺ had in his Rub (Creator), that by the Ilm-e-Ghayb which was bestowed upon him ﷺ, he ﷺ foretold this event. Thereafter, even the skies witnessed how the sworn enemies of Rasoolullah ﷺ became his Aashiqs (devotees), and they never wished to leave his company for a moment. Just as moths are attracted to a bright flame, the very same people became so attracted and drowned in the love of Rasoolullah ﷺ that they would now not even allow his Wudu water or his ﷺ Holy Saliva to fall onto the ground, and they would take it in their hands and apply it to their faces. They strived and made a great effort to get the Sacred Hair of Rasoolullah ﷺ, so that they may attain its blessing. They immediately fulfilled whatever was commanded to them by Rasoolullah ﷺ. [Ref: Bukhari]

All which has been mentioned are only a few rays of

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

It is the demand of this very Verse of the Qur'an that (we acknowledge) that whatever special faculties such as, being alive, hearing, seeing, having knowledge, power, legislative authorities, and all other splendours bestowed upon Rasoolullah ﷺ in his worldly life, also remain with him after he journeyed from this world, but (we should also acknowledge that) these special powers have (increased) and continue to increase all the time.

THE COMMENTARY of

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

‘AND IT IS NEAR THAT YOUR Rub will bless you with SO MUCH,
THAT YOU will BECOME PLEASED.’

Hazrat Ali رضي الله تعالى عنه and Hazrat Ibn Ab'bas رضي الله تعالى عنهما have mentioned that the meaning of this verse is that, Almighty Allah will bless Nabi ﷺ with the ‘Station of Shafa’at’ (Intercession), until such time that he is completely pleased (satisfied).

Hazrat Abdullah ibn Amr Ibn A'sas رضي الله تعالى عنه says that, Once Rasoolullah ﷺ recited this Ayah (Verse), just as are the words of Hazrat Ibrahim (Alaihis salaam),

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

So, whosoever followed (supported) me, Verily he is mine (i.e. with me), and whosoever disobeyed me, then verily You are The Most Forgiving Most Merciful. [Surah Ibrahim (14) Verse 36]

He ﷺ then recited the verse, just as are the words of Hazrat Esa (Alaihis Salaam).

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

‘If You (so Will to) punish them, then they are Your servants, and if You (so Will to) forgive them, Then Verily, You Alone are The Almighty, The Wise’ [Surah Al Ma’idah (5) Verse 118]

Rasoolullah ﷺ then raised his blessed hands for Dua and said,

اَللّٰهُمَّ اُمِّتِيْ اُمِّتِيْ

‘O, Allah! My Ummah, My Ummah!’

Rasoolullah ﷺ then began to weep uncontrollably. Almighty Allah commanded Jibra’eel (Alaihis salaam), Go to My Beloved and ask him his reason for crying! (even though Allah knows well).

Hazrat Jibra’eel (Alaihis salaam) came to Rasoolullah ﷺ and asked his reason for crying. Rasoolullah ﷺ said, I desire the Maghfirat of my Ummah. Hazrat Jibra’eel (Alaihis salaam) presented himself in the Divine Court of Allah and explained the situation. Almighty Allah commanded Jibra’eel (Alaihis salaam), Go to my Beloved and say to him, Soon He (Allah) will cause you to become happy with regards to the situation of your Ummah, and We shall never allow you to be saddened. [Muslim]

While explaining this Hadith Imam Nawawi رحمہ اللہ writes, This Hadith is in likeness (i.e. in accordance) with the command of Allah,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Making him (Rasoolullah ﷺ) pleased could also mean that He (Allah) will forgive some in the Ummah and punish some. However, Allah saying that ‘Soon we will make you very happy with regards to the situation of your Ummah, and We shall never allow you to be saddened’ means that Almighty Allah will pardon all those (believers) in the Ummah and grant them salvation.

It is also mentioned in one Hadith that when this Ayah (Verse) was revealed, Rasoolullah ﷺ said, ‘If even one Ummati of mine remains in hell, I will not be pleased (i.e. content).’ [Tafseer Kabeer]

Hazrat Anas رضی اللہ عنہ reports that Rasoolullah ﷺ said,

شفاعتي لاهل الكبائر من امتي

‘My intercession is for those in my Ummah who have committed major sins.’ [Tirmizi, Abu Dawud]

Hazrat Uthman Zun-Nurain رضی اللہ عنہ reports that Noor-e-Mujas’sam رضی اللہ عنہ said, ‘Three groups will intercede on the Day of Qiyaamat; The Ambia, The Ulama and the Shuhada.’ [Ibn Majah]

It has been further mentioned in another Hadith that, I was given a choice of either half my Ummah entering Jannat, or the choice of Intercession (Shafa’at), so I chose intercession (Making Shafa’at)

because it is overall and sufficient (for the Ummah). Do you think that (my) Intercession is for the pious? No! But it is (actually) for the sinners. [Ibn Majah]

Maula Ali عليه السلام says that Rasoolullah ﷺ said, 'I will continue to intercede for my Ummah until such time that my Creator says to me, O Muhammad ﷺ! Are you pleased now? I will say, Yes, O my Rub! Now I am pleased.' After presenting this Hadith, Imam Baaqir عليه السلام says, O people of Iraq! You say that this verse of the Qur'an is the verse which gives the most hope; (O Beloved)! You say, O my servants who have done injustice unto their souls, do not be disillusioned from the Mercy of Allah [Surah Az Zumr, Verse 53], but we the Ahl-e-Bait say, that the verse which gives the most hope is this one;

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Allama Mahmud Aalusi رحمته الله says, The Promise of Allah also includes those blessings which He bestowed upon him ﷺ in this world (and); the uniqueness of his personality, the knowledge of everything from the beginning up to the end (which has been bestowed upon him ﷺ), The Sovereignty of Islam, The Excellence of the Deen, and those victories which were attained during the Era of Rasoolullah ﷺ, and those which were achieved in the era of the Sahaba, and that which the Muslims will gain until Qiyaamat and the spread of Islam from East to West. This blessed Promise of Allah also includes all those bounties which Allah has kept for His Beloved Rasool ﷺ in the hereafter, the reality of which is known by none, but Allah. [Tafseer Rooh ul Ma'aani]

Once Hazrat A'isha Siddiqah رضی اللہ تعالیٰ عنہا mentioned this in the Court of Rasoolullah ﷺ;

اری ربك الايسار ع في هواك ما

‘I have observed that Your Rub is very swift in pleasing you (i.e. in making you happy’ [Bukhari]

Mujaddid-e-Deen-o-Millat Aala Hazrat Imam Ahmed Raza Muhadith-e-Bareilvi so beautifully says,

خدا کی رضا چاہتے ہیں دو عالم خدا چاہتا ہے رضائے محمد ﷺ

The Pleasure of Allah is the desire of Both Worlds
What Allah wants, is the Pleasure of Nabi Muhammad ﷺ

THE HOLY QUR'AN & THE STATION OF CLOSENESS

The pleasure and happiness of Rasoolullah ﷺ are so dear to Almighty Allah, that for his happiness Almighty Allah made the Kaaba the Qibla.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

We are observing you, as you continuously turn your face towards the sky, so indeed We will turn you towards the Qibla, which pleases you. [Surah Baqarah (2) Verse 144]

This is the Special Station and Position of the Closeness of Rasoolullah ﷺ that Almighty Allah has referred to the pleasure of His Beloved ﷺ as His Pleasure.

Almighty Allah says in the Holy Qur'an

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ

'And Better for them was the right of Allah and His Rasool, that they should have pleased Him if they had Imaan (True Faith).' [Surah Tauba, (9) Verse 62]

This verse discusses Almighty Allah and His Beloved Rasool ﷺ. In other words, two are being discussed, but in the word يُرْضُوهُ the pronoun which is being mentioned is in singular form.

From this it is evident that to please the beloved Rasool ﷺ, in reality, is to please Allah, because the pleasure of Allah is truly and only in the pleasure of Rasoolullah ﷺ.

It is further mentioned in the Holy Quran

وَمَا نَقْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

‘And what inflamed them, except this, that Allah and His Rasool, enriched them by His Grace.’ [Surah Tauba (9) Verse 74]

Here too, Allah and His Beloved Rasool ﷺ are being discussed, but in

فَضْلِهِ

the pronoun is in the singular form. This also proves that to be enriched by Rasoolullah ﷺ, in reality, is to be enriched by Allah, and the Fadl of Allah is regarded as the Fadl of Rasoolullah ﷺ. It is considered to be the same. (In other words, the Grace of Prophet ﷺ is the Grace of Allah).

It has been proven from numerous verses of the Holy Qur’an that the issues pertaining to Allah and His Rasool ﷺ are not separated, but they are regarded as the same. Let us further observe the essence of this in few verses of the Holy Qur’an:

1. Obedience to Rasoolullah ﷺ is obedience to Almighty Allah [Surah An-Nisa (4) Verse 80]

2. Disobedience to Rasoolullah ﷺ is disobedience to Almighty Allah [Surah Al Ahzaab (33) Verse 36]

3. To please Rasoolullah ﷺ is to please Allah [Surah Tauba (9) Verse 36]
4. Rasoolullah ﷺ throwing dust was the throwing by Allah (As it is befitting His Divine Majesty) [Surah Al-Anfal (8) Verse 17]
5. The Command of Rasoolullah ﷺ is the Command of Allah Almighty [Surah An Najm (53) Verse 30]
6. To precede Rasoolullah ﷺ is to try and precede Almighty Allah [Surah Hujurat (49) Verse 1]
7. To be summoned by Rasoolullah ﷺ is to be summoned by Almighty Allah [Surah Anfal (8) Verse 24]
8. To give allegiance to Rasoolullah ﷺ is to swear allegiance to Allah Almighty [Surah Fatah (48) Verse 10]
9. To mock the Beloved Rasool ﷺ is to mock Almighty Allah [Surah Tauba (9) Verse 65]
10. To hurt the Nabi ﷺ is to cause displeasure to Allah [Surah Al Ahzaab (33) Verse 57]
11. That which is made Haraam by Nabi ﷺ is that which Allah has made Haraam [Surah Tauba (9) Verse 29]

THE COMMENTARY of

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۖ

‘DID HE NOT FIND YOU ORPHANED, AND GIVE YOU WAY TOWARDS HIM?’

In the preceding Ayah the blessing which Allah bestowed upon Rasoolullah ﷺ was discussed, and now those blessings and favours which were already bestowed upon Rasoolullah ﷺ (earlier) are being presented so that the reminders of these blessings may give peace and comfort to his ﷺ heart.

According to the Islamic Historians the beloved Rasool ﷺ was in the womb of his beloved mother Sayyidah Amina رضى الله تعالى عنها when his respected father Hazrat Abdullah ﷺ passed from this world. When he ﷺ was six years old, his ﷺ beloved mother also passed away.

After that, he ﷺ remained in the care of his paternal grandfather Hazrat Abdul Muta'lib ﷺ. At the age of 8, his ﷺ grandfather passed away. It seems that the reason for Allah taking away his ﷺ parents and grandfather from the world so that apparently (Zaahiri) he ﷺ would not have the responsibility and duty of honouring anyone above him (in family lineage).

After the Wisaal of Hazrat Abdul Muta'lib ﷺ his uncle Abu Taalib took care of him in a pleasant manner. This Ayat explains that even though he ﷺ became orphaned Allah arranged for him such, that he was always cared for comfortably.

There is also one view in this regard, that here the word ‘Yateem’ (orphan) means ‘Unique and Priceless’ such as a pearl which is unique in its shell and in its beauty and sparkle. In the same way, the Beloved Rasool ﷺ is unique in his splendour and excellence. Now, the meaning of the verse by this view, will read, ‘Allah found you unique in qualities, splendours, honour and excellence, so he blessed you with his Divine closeness, and He protected you amongst your enemies, and He Blessed you with Nubuwwat and Risaalat. [Khaza’in ul Irfan abridged]

It is best to say that Allah Almighty found you to be unique and exemplary amongst all the creation. A shell of prospect was not even fortunate enough to have a most priceless pearl like you. That is why Almighty Allah blessed you with His Divine Closeness and granted you sanctuary in His Divine Mercy. [Rooh ul Ma’aani]

THE COMMENTARY of

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

‘AND WE FOUND YOU DEEPLY ABSORBED IN OUR LOVE,
SO WE GAVE (YOU) WAY UNTO OUR SELF.’

The word ضال has various meanings (connotations) in the Qur’an, such as lost; unaware; careless; one who will be destroyed; a forgetful person; and one who is deeply absorbed (i.e. engrossed in deep love), etc.

Let us look at examples of verses with this word;

وَلَا الضَّالِّينَ

‘And nor of those who have gone astray.’

[Surah Faateha (1) Verse 7]

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ط

‘So that if one of the females (amongst them) forgets; she may be reminded by the other (female).’ [Surah Al Baqarah (2) Verse 282]

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

‘My Rub never strays, nor forgets.’

[Surah Taa-Haa (20) Verse 52]

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Did He not plunge their plans into turmoil?

[Surah Al-Feel (105) Verse 2]

أَنَا مِنَ الضَّالِّينَ

‘I did not know the approach (way)’

[Surah Ash Shu’ara (26) Verse 20]

Most of the meanings mentioned above are certainly not befitting the excellence and status of the beloved Rasool ﷺ and thus cannot be used for him ﷺ.

Many translators have committed blasphemy by referring to the Nabi ﷺ as astray, wandering, lost and unaware of the right path.

It is the Aqida (belief) of the Ummah that the Ambia e Kiraam (Alaihimus Salaam) are Ma'soom (free) from major and minor sins before and after the announcement of Nubuwwat because they are always aware and conscious of Almighty Allah and the righteous path.

Almighty Allah presented the life of Nabi Kareem ﷺ before his announcement of Nubuwwat so that it serves as proof.

Almighty Allah says,

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۖ أَفَلَا تَعْقِلُونَ

‘So, before this, I have already spent amongst you a lifetime, so do you have no sense? [Surah Yunus (10) Verse 16]

In other words, the entire life of Rasoolullah ﷺ was protected from ideological and practical confusion and gumrahi (i.e. and from being led astray in any way).

In another verse of the Holy Qur'an, this reality has been explained in a very clear manner.

Almighty Allah says,

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

‘Your Master never strayed, nor left the righteous path.’

[Surah An-Najm (53) Verse 2]

It has once again been proven from these verses that to use the words lost, misled (astray), wandering and any other such word (for the Beloved Nabi ﷺ) is clear blasphemy and contrary to the above-mentioned verse of the Holy Qur’an.

Let us now observe few verses of the Holy Qur’an in which the word ضل means to be immersed in deep love and to be deeply absorbed (i.e. engrossed) in love:

1. When the sons of Hazrat Ya’qub (Alaihis salaam) saw his deep love for Hazrat Yusuf (Alaihis salaam) they said

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

‘Indeed, our father is clearly, greatly absorbed in his love.’

[Surah Yusuf (12) Verse 8]

2. In verse 30 of the same Surah, the statement of the women of Egypt with regards to Zulaykha is being presented.

قَدْ شَغَفَهَا حُبًّا ۚ إِنَّا لَنَرُهَا فِي ضَلَالٍ مُّبِينٍ

‘Indeed his love has become embedded in her heart; we find her clearly absorbed (lost in his love).’ [Surah Yusuf (12) Verse 30]

When Hazrat Ya’qub (Alaihis salaam) said, I am receiving the fragrance of Yusuf (Alaihis salaam), the people of his house (i.e. his family) said,

قَالُوا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ اَقْدَمٍ

‘His sons said, By Allah! You are still absorbed (engrossed) in your old (deep-rooted) devotion (love).’ [Surah Yusuf, Verse 95]
Let us now observe the views and statements of the illustrious Mufas’sireen concerning this verse

Imam Raazi says, Here ‘Dalaal’ means love, like in the Ayah:

اِنَّكَ لَفِيْ ضَلٰلِكَ اَقْدَمٍ

The word ‘Dalaal’ actually means love. So here, the meaning would be, Undoubtedly He found you deeply absorbed in His love, so guided you unto Him. In other words, He (Allah) guided you to those paths; by which one reaches closeness to the ‘One’ he loves (so deeply). [Tafseer Kabear]

Allama Aalusi writes, Huzoor ﷺ was truly absorbed and engrossed in the love of Allah, so he was given the drink of closeness and love, and Allah Almighty blessed him ﷺ with the way to His Ma’rifat (i.e. Allah blessed him ﷺ with his Divine Closeness)

Imam Ja'far As-Saadiq عليه السلام said, The objective of this is to explain that, ' (By) My love which you (Muhammad عليه السلام) possessed from the beginning (Azal), you were deeply absorbed in it, so I favoured you, by granting you the way to my Ma'rifat. [Rooh ul Ma'aani]

Allama Thana'ullah Mazhari writes in Tafseer Mazhari, Some Sufis (mystics) say that the meaning of this, that Almighty Allah found you deeply absorbed in His Love and He found you a sincere devotee (Aashiq) in His love, so He guided you towards the closeness of the One whom you so truly love until you reached the exalted Station of Special Closeness.

Almighty Allah commanded Nabi Kareem عليه السلام to say, 'I am the first Believer.'

This is so because he (Nabi Kareem عليه السلام) is the first creation. Thus he is (undoubtedly) 'Awalul Muslimeen' There is Ijma (consensus) in this regard, that all the Ambia (Alaihimus Salaam) are Momin (True Believers) before being sent down (to this earth). [Rooh ul Ma'aani]

Undoubtedly, (even) since childhood, the Beloved Rasoolullah عليه السلام possessed the most Ma'rifat of Allah. This is why even before the Revelation descended, Nabi عليه السلام used to be deeply absorbed and engrossed in the Remembrance of his Rub, while in the cave of Hira.

There is also another Tafseer related to the above-mentioned verse of the Qur'an: It says, He (Allah) blessed you with the signs of Nubuwwat and the Ahkaam e Shariat and its detailed enlightenments. (And) to know all of this like he (Rasoolullah عليه السلام) knew, Aql (general intellect) is not a means.

Almighty Allah says,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَنُ

‘And in this way, We sent down upon you Divine Revelation, something which is invigorating by Our Command; before it, neither did you know the Book, nor the finer details of the Commands of Religion.’ [Surah Ash Shoorā (42), Verse 52]

If the apparent meaning of this verse is taken, in other words, if this verse is simply taken at face value, it would mean (Allah Forbid) that Rasoolullah ﷺ was not Momin (True Believer) before the Revelation of the Qur’an, and leave alone saying such words, even to think it is to be misled. Even the thought of such a viewpoint cannot enter the mind of a true believer! Hence, one Tafseer mentions that Imaan here refers to the detail (profound enlightenment) about the Ahkaam of Shariat. [Tafseer Jalaalain]

Another Tafseer mentions that this verse refutes and negates ‘Diraayat.’ This (Diraayat) means to come to know something by ‘Qiyaas’ by way of the idea. In other words, the meaning (essence) of this Ayah is that; before the revelation of the Qur’an he did not know the Qur’an and Imaan by way of Qiyaas or idea, but he knew it as Allah had informed him of it.

Shaykh Ibn Arabi رحمه الله says, even before Jibra’eel (Alaihis salaam) descended with the Qur’an, Rasoolullah ﷺ already possessed the ‘Ijmaali Ilm’ (i.e. he knew the gist/essence) which was in the Qur’an. [Rooh ul Ma’aani]

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا
الْقُرْآنَ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

‘We communicate to you the best account (narrative) because We have sent towards you the Divine Revelation of this Qur’an; even though, you certainly knew not, before this.’ [Surah Yusuf (12) Verse 3]

According to Sadrul Afaadil, The secrets of the Unseen were opened unto him ﷺ and he ﷺ was blessed with the knowledge of مَا كَانُوا وَمَا يَكُونُونَ and Allah blessed him ﷺ with the greatest status and excellence in acquiring the Ma’rifat (correct understanding) of His Divine Self and His Divine Attributes.

Another meaning taken by the Mufas’sireen is that Almighty Allah found him so deeply absorbed in His Love that he ﷺ did not even bother about recognising himself, and the excellence he possessed, so he was blessed with the Ma’rifat of realising his excellence and his qualities. [Khaza’in ul Irfan]

Some Mufas’sireen have taken the literal meaning when explaining the meaning of ‘Daal’, and in doing so, they have mentioned that sometimes the leader of a nation is being addressed, but in reality, it is not the leader who is being addressed, but rather it is his people who are being addressed. So, on this basis the context or gist would be; We found your nation (people) gone astray, so we granted them guidance through you. [Tafseer Kabeer, Al Bahrul Muheet]

THE COMMENTARY of

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

AND HE FOUND YOU NEEDY, SO HE ENRICHED YOU

عائل also means poverty-stricken (needy), and it also means a family person (i.e. Provider/Benefactor). It is mentioned that the entire Ummah of Rasoolullah ﷺ is his 'Iyaal' (i.e. his dependants).

Now, the meaning would be, O Beloved! We found you in financial constraint and a Benefactor, so we enriched you.

The Beloved Nabi ﷺ has been blessed with such an exalted level of enrichment of the heart that he v said, 'If I desire, then this Mountain (i.e. Uhud) will turn to gold and follow me wherever I go.'

The view held by most of the Mufas'sireen is that here enrichment refers to the enrichment of the heart of Nabi Kareem ﷺ. It has been mentioned in the Hadith that, 'It is not the one with an excess of wealth or property who is regarded as a wealthy man, but a wealthy man is one who has an enriched soul.' [Bukhari, Muslim]

The apparent (Zaahiri) enrichment was blessed to Nabi ﷺ in this manner that Hazrat Khadija رضى الله تعالى عنها after observing and being impressed with the trustworthiness and honesty of Nabi ﷺ with regards to how he conducted business and other affairs, she رضى الله تعالى عنها proposed marriage to him ﷺ and then was blessed with marrying Nabi ﷺ.

After this, with her heart and soul, she made Nabi Kareem ﷺ the owner of her wealth and property. After her passing away, Sayyiduna Abu Bakr Siddique رضي الله عنه, Hazrat Umar رضي الله عنه, Hazrat Uthman رضي الله عنه and other Sahaba-e-Kiraam also spent their wealth for the pleasure of Rasoolullah ﷺ (Knowing that this was for the pleasure of Allah).

Almighty Allah says,

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

‘O Proclaimer of the Unseen (O Nabi)! Sufficient for you is Allah and all these Muslims who follow you.’ [Surah Al-Anfal (8) Verse 64]

QUESTION

Here a question may arise that Nabi ﷺ was enriched (financially) through the wealth of his grandfather, uncle, blessed wife, Hazrat Abu Bakr رضي الله عنه and also the other Sahaba-e-Kiraam, so why was not (initially) made to be wealthy?

FIRST ANSWER

If Nabi ﷺ were (apparently) a wealthy person in a materialistic and worldly manner, then the unbelievers would have objected and said that the people followed and joined him due to his ﷺ wealth. Whereas, the Sahaba sacrificed their wealth and lives at his holy feet. Thus this doubt is impossible in this case.

SECOND ANSWER

This was so that the followers of Nabi ﷺ do not feel that the propagation and spread of Islam are dependent on materialistic wealth and worldly effects. (It was to show) that the true word can still be spread with sincerity and without any worldly wealth, and if one makes a sincere effort to do this, then he will be blessed with salvation and success in both worlds.

THIRD ANSWER

(This was) So that the Ummat of Nabi Kareem ﷺ realises this reality, that the presence or absence of wealth is not the means to honour or disgrace. The reality is that, wealth which is acquired through greed and error becomes a means of disgrace, and that wealth which is acquired with an enriched heart becomes the means to excellence in honour.

FOURTH ANSWER

(It is to show) That our Beloved Master Hazrat Muhammad ﷺ loved and preferred a life of poverty (i.e. he preferred living amongst the poor).

He ﷺ would often make this Dua:

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْناً وَّ اَمِتْنِيْ مِسْكِيْناً وَّ اَحْشِرْنِيْ فِيْ رُمُوْرَةِ الْمَسْكِيْنِ

‘O Allah! Keep alive poor (i.e. amongst the poor), and allow me to pass from this world poor (i.e. amongst the poor), and on the Last Day raise me amongst the poor.’ [Mishkaat]

He ﷺ said this because most wealthy people are generally proud and arrogant people who love self-recognition, whereas in being poor there is humility, simplicity, trust in Allah, gratitude and excellence of slave-ship (in the Court of Allah), and when a person in this condition supplicates Almighty Allah, he feels a special gratitude.

THE COMMENTARY OF

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

‘DID HE NOT FIND YOU ORPHANED, AND GIVE YOU WAY
(TOWARDS HIM)’

In the previous Ayat, Almighty Allah mentioned three bounties. Now, three Rules (Commandments) are being explained (i.e. being presented).

1. The first is that Almighty Allah found you orphaned so He granted you ﷺ shelter (refuge), so O Beloved, you too should not be harsh upon the orphan, but (always) be compassionate and generous towards them.

2. Allah found you in financial constraint, so He enriched you; so O Beloved, whenever anyone asks you for something do not shun him or turn him away empty handed.

3. Allah Almighty found you deeply engrossed (absorbed) in His love, so He gave (you) way unto Him, (and) He blessed you with his Ma’rifat and with the Ne’mat (a great blessing) of Wahi (Revelation), so O Beloved! Publicise the favours which have been bestowed upon

you in the form of Nubuwwat and Shariat, and educate the people through the Righteous Message which is in the form of the Qur'an e Kareem.

The Mufas'sireen have mentioned that even though these messages address the Nabi ﷺ, in reality, they are directed to the Ummah (i.e. the Ummah is being addressed).

It was the manner of the people in the 'days of ignorance' to be harsh upon orphans and to ill-treat them. Rahmat-e-Aalam ﷺ always treated the orphans with immense love and kindness, and he ﷺ advised and taught his Ummah to be kind and caring towards orphans.

Rasoolullah ﷺ said, I and the one who takes in an orphan, will be in Jannat like this. He ﷺ then gestured towards his middle and Shahaadat (index) fingers (i.e. by joining them together). [Bukhari]

Rasoolullah ﷺ said, from amongst the home of Muslims, the best home is that wherein an orphan is treated with dignity, and that house is a very bad house, wherein an orphan is treated poorly. [Tabrani]

Imam Raazi رحمہ اللہ explained many reasons for Rasoolullah ﷺ being an orphan. He mentions:

1. So that Rasoolullah ﷺ would always care for the well-being of orphans as he was himself an orphan, and then in following the Sunnat of Nabi ﷺ even the Ummah will care for the welfare of orphans.
2. So that the Ummah will show respect and love towards the orphans, knowing that their Beloved Master ﷺ was an orphan.
3. When a person's parents are alive, then he has complete hope and faith in them. The parents of Rasoolullah ﷺ were taken away before so that his complete hope and faith be in Allah alone.
4. Parents train and nurture their children and mould their character etc. Rasoolullah ﷺ was made to be an orphan so that everyone may know that the excellence, splendours and unique character, etc. which Nabi Kareem ﷺ possessed are all bestowed upon him by Almighty Allah alone.
5. When an orphan does not have a stable upbringing people find faults in him. Allah Almighty made him ﷺ Yateem (orphan) but made him faultless (i.e. Allah made him perfect in every way), so that when people are not able to find any faults (and undoubtedly he ﷺ does not have any faults), they will not be able to mock him (for any fault or weakness) even when he announces his Nubuwwat. In other words, he being an orphan is also proof of his excellence.

THE COMMENTARY of

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

‘AND HE FOUND YOU NEEDEY, SO HE ENRICHED YOU’

The word سائل ‘Saa’il’ (mendicant/beggar) has two meanings; One who asks (begs) and one who questions. Here, both meanings (the gist of both) are being taken. So in other words, it means that if someone asks worldly wealth and effects from you (O Nabi ﷺ) do not turn them away. In other words, given him something or present an excuse, and turn him away with good manners and gentleness. And if someone comes (to you) to ask a question about Deen, then explain to him in a good (gentle) manner.

In reality, all this has been commanded for ‘Taleem-e-Ummah’ (i.e. for the purpose of educating the Ummah). If someone goes to a teacher (Ustaaz) or the Ulama in order to query a Deeni Mas’ala (issue) from them. And they are unable to answer his query immediately because they do not possess any detailed research or information on the said query at that time, then with love and gentleness they should ask the person who is querying that issue to come back later (or on another day), or they should respond if they have researched the issue thoroughly.

The Hadith-e-Mubaaraka is evidence to the fact that anyone who came to ask from Nabi ﷺ was blessed with whatever he requested. Hazrat Rabee’a ربيعہ requested Jannat; Hazrat Abu Hurairah أبو هريرة requested potency in memory; someone asked for it to rain, whilst someone requested the moon to be split in two; someone asked for a tree to be summoned to his ﷺ blessed feet; someone asked for

Wudu water for 1500 Sahaba e Kiraam (whereas there was barely enough water for one person). Nabi Kareem ﷺ blessed each person with whatever he asked for (but blessed them with more than what they heart desired). Why would Nabi ﷺ ever turn anyone away, whereas His Rub has made him ‘Ghani’. Thus his treasures can never come to an end.

Sarwar e Aalam ﷺ said,

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

“Verily, Allah is the Giver, and I am the Distributor (of His Bounties)’
[Bukhari, Muslim]

Discussing the generosity and kindness of Rasoolullah ﷺ Hazrat Jaabir رضي الله عنه says, ‘Rasoolullah ﷺ never said لا ‘Laa’ (No) in response to a person who asked him for something. [Bukhari]

مَا قَالَ لَا قَطْرَ الْإِنِّ تَشْهَدُ لَوْلَا التَّشْهَدُ كَانَتْ لَاؤُذَانِعَمْ

In other words, Rasoolullah ﷺ never said لا ‘Laa’ (i.e. he never used the negative form) except in bearing testimony (of the Shahaadah). Were it not for the Kalima Shahadah, then even Nabi Kareem’s ﷺ ‘No’ would have been a ‘Yes’.

Once a gift of 90 000 (ninety thousand) dirhams was sent from Bahrain. Nabi ﷺ distributed all of it. When not a single dirham was left, a mendicant came (to Nabi ﷺ). He ﷺ said, All the money has been distributed. Now go to the marketplace and purchase whatever necessities you need and put it in my name (i.e. for my account) and

I will pay for those items. Hazrat Umar رضي الله عنه said, Ya Rasool'Allah ﷺ! Why are you bearing the burden of such a debt? Allah has not made you Mukal'laf (Responsible) for more than your (current) means. Rasoolullah ﷺ was not pleased with this word. One Ansaari (Sahabi) then said, Ya Rasool'Allah ﷺ! You go on spending and do not fear any shortage from the Rub of the Arsh. On hearing this Rasoolullah ﷺ smiled and said, this is what my Rub has commanded me.' [Tirmizi]

The mendicant or beggars being referred to in this verse does not refer to a habitual or professional beggar. To make begging a profession (i.e. a means of livelihood) is Haraam, and to assist such people is like assisting them in Haraam, and this is impermissible.

Rasoolullah ﷺ said, A person who always begs from the people will come forth on the Day of Qiyaamat without a single piece of flesh on his face. [Bukhari]

Rasoolullah ﷺ further said, One who begged yet he had sufficient to hinder him from begging, then he (such a person) is only increasing the fire (for himself). It was asked, how much should he possess which will hinder him from begging?

He ﷺ said, If he has sufficient food for the morning and night (meals), or if he has food for a day and night. [Abu Dawud]

THE COMMENTARY of

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

‘And publicise well, THE BOUNTIES (FAVOURS) of YOUR RUB
(CREATOR)’

In other words, when Almighty Allah showers His Special Grace, Blessings and Favours upon His servants, then for them to mention this to others, is to show gratefulness to Allah. In presenting the Tafseer of this, Imam Hasan bin Ali عليه السلام says, when you receive any blessing, mention it to your Muslim brother.’ [Tafseer Ibn Haatim]

It is on this basis that we make Shukr (i.e. show gratitude) and give thanks for the Greatest Ne’mat (Bounty and Favour of Allah), and this favour is the Blessed Birth and Holy Advent of Rasoolullah ﷺ.

In doing so, Muslims around the world celebrate and commemorate the Eid Meelad un Nabi ﷺ, and they host Mehfil (Gatherings) in the love and remembrance of the Beloved of Allah ﷺ.

Rahmat-e-Aalam (The Mercy unto the Worlds) ﷺ is the Greatest Ne’mat which Almighty Allah has commanded us to celebrate.

Almighty Allah says

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِمَّا
يَجْمَعُونَ

(O Beloved) You say, Only upon Allah's Grace and only upon His Mercy; It is only upon these that they should rejoice; that is better than all the wealth and (worldly) possessions.' [Surah Yunus (10) Verse 58]

Here, Almighty Allah's Grace, Favour and Mercy refers to Rasoolullah ﷺ.

In Ayat Number 47 of Surah Al Ahzaab he ﷺ has been addressed as 'Fadl', and in Ayat Number 107 of Surah Ambia he ﷺ has been referred to as 'Rahmat' (Mercy).

Almighty Allah says

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ

'And remind them about the Days of Allah.'

[Surah Ibrahim (14) Verse 5]

Imamul Mufas'sireen Sayyiduna Abdullah ibn Ab'bas رضى الله تعالى عنها mentions that 'Ay'yaam-ullah' (Days of Allah) refers to the days when the bounties and favours of Allah descended (upon the people).

‘Amongst these days, the day most favoured and blessed is the day of the Blessed Birth (of Rasoolullah ﷺ) and the Day (i.e. Eve) of Me’raj. To commemorate these days also falls within the command of this Ayat.’ [Khaza’in ul Irfan]

Hence, it has been proven that to celebrate the birth of Rasoolullah ﷺ is to remind the people of the Days of Allah; and it is also a way of reminding people of the great favour we received on this day, and it is also a way of publicising this great favour.

Hazrat Qatadah رضى الله عنه reported that the Beloved Rasool ﷺ kept fast on Mondays, and when he ﷺ was asked about this, he ﷺ said

ذَٰكَ يَوْمٌ فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ

‘That is day in which I was born and the day in which I received Revelation’ [Sahih Muslim]

The Muhad’ditheen mention that by Nabi Kareem ﷺ keeping fast on Mondays, he ﷺ was celebrating his Birth (The Moulood) and in doing so, he ﷺ made evident the excellence of the day on which he ﷺ was born (i.e. Moulood un Nabi ﷺ), and by making Ibaadat (fasting) on this day, he ﷺ made Shukr to Almighty Allah.

On many occasions, Rasoolullah ﷺ mentioned his Moulood as (Tahdith e Ne’mat i.e. Show of gratitude on receiving a great blessing), and he ﷺ also the many favours of Allah.

Let us now observe few Ahadith in this regard:

- Nabi Kareem ﷺ said, I was written as Khaatamun Nabiyyeen (Seal of the Prophets) when Adam (Alaihis salaam) was still in his 'Khameer' (i.e. still between sand and water). I am informing you of the beginning of my affairs, and the Dua of Ibrahim (Alaihis salaam), the glad tiding of Hazrat Esa (Alaihis Salaam). And the beautiful vision of my mother which she witnessed at the time of birth, when a power light emanated from her, through which the mansions of Syria became visible to her. [Mishkaat, Chapter on the Excellence of The Leader of the Prophets]
- There is another narration which discusses a gathering (Mehfil e Meelad) in the time of the Beloved Rasool ﷺ which took place in Masjid un Nabawi. In this gathering, Nabi ﷺ ascended the Mimbar (pulpit) and explained the excellence of his birth. [Jaame Tirmizi]
- Concerning the same chapter of Mishkaat there is a Hadith concerning Tirmizi and Daarimi which mentions that the Sahaba e Kiraam were discussing the excellence of some past Prophets when Nabi Kareem ﷺ entered that gathering, and then he ﷺ explained his excellence. He ﷺ said

أَلَا وَأَنَا حَبِيبُ اللَّهِ

‘Let it be known that I am the beloved of Allah.’

‘And I say this without any pride. On the Last Day, the Flag of Praise will be in my hand, under which shall be Adam (Alaihis salaam) and all the people shall be under it, and I say this without any pride. I

shall be the first to intercede, and I say this without any pride. On the Last day, my Shafa'at (Intercession) will be the first to be accepted, and I say this without any pride. I will be the first to knock on the Door of Jannat (Paradise), so Allah will enter me into Jannat first, and the poor Muslims will be with me, and I say this without any pride. I am the noblest (honoured) from (amongst the people of the) past and present (who are) in the Court of Allah, and I say this without any pride.' [Tirmizi]

Sayyiduna Rasoolullah ﷺ said, On the Day of Qiyaamah I will be the Leader of the 'Children of Adam' and I am the one who will be the first to rise from my grave. I am the one who will be the first to intercede, and I am the one whose intercession will be accepted first. [Muslim, Abu Dawud, Musnad Imam Ahmed]

During the Mehfil e Meelad we discuss the Birth, excellence and Special Attributes of Rasool e Kareem ﷺ. There are numerous Ahadith which prove that the Sahaba e Kiraam discussed the miracles at the time of the Birth of Nabi e Kareem ﷺ and they also discussed his ﷺ Special Attributes. If to present this was impermissible, then the Sahaba e Kiraam would have never reported them, and the great Muhad'ditheen would not have recorded it in their authentic Books. There are certain Muhad'ditheen who paid special attention to gathering such narrations (for example, see Mawahib ul Laduniya, Madarijun un Nubuwwat and Al Khasa'is ul Kubra, etc.)

Imam Ibn Jauzi, Imam Sakhawi, Imam As Suyuti and Muhad'dith Ali Qaari wrote books specifically on the topic of Meelad; whereas in Tirmizi Imam Tirmizi named an entire Chapter dedicated to Meelad. He named that chapter: **باب مَا جَاءَ فِي مِيلَادِ النَّبِيِّ ﷺ**

Our Beloved Nabi ﷺ said, One who was not grateful for a little favour (Ne'mat), he is not grateful for a greater Ne'mat. One who is not grateful to the people, he is not grateful to Allah. To remember the bounties is to be grateful to Allah, and not to remember these bounties is to be ungrateful. Jama'at (the True Jama'at) is the Mercy of Allah, and to be separate from it is Azaab (punishment). [Musnad Ahmed, Sha'bul Imaan]

Rasoolullah ﷺ said, Give a good reward to one who has been good to you (i.e. treat him well), (and) if you do not have the means to do so, then praise him in the presence of the people. One who remembers his goodness in the presence of the people, he has been grateful to him. [Ahmed]

After quoting the above Ahadith, Qadi Thana'ullah Mazhari writes, These Hadith demand that one should also be thankful to our Masha'ikh and our Deeni Ustaaz and you should remember them with goodness (i.e. fondly). [Tafseer Mazhari]

Aala Hazrat Imam Ahmed Raza Muhad'dith Bareilvi says, 'The status of the Ustaaz is more than that of the parents, because the physical life is connected to the parents, and the Ustaaz is the means to a spiritual life.' [Sharhul Huqooq]

It is Waajib (upon us) to make Shukr (show thanks and appreciation) for every Ne'mat we receive. The manner of showing thanks and appreciation is to use that Ne'mat for the pleasure of the One who bestowed it upon you. The gratitude and the thanks and appreciation for the Ne'mat of wealth is to spend it in Allah's Way with sincerity. The thanks and appreciation for good health is to perform ones Faraa'id and Waajibaat sincerely, and to abstain from Gunah (sinful acts). The thanks and appreciation for knowledge and

understanding (Ilm-o-Ma'rifat) are that you should impart that knowledge to other (true seekers of knowledge), and it should be imparted to bring people towards the Righteous Path. [Tafseer Mazhari]

Hazrat Ali bin Ka'ab رضي الله عنه reports that when Rasoolullah ﷺ would complete the recitation of Surah Duha, he ﷺ would say 'Allahu Akbar' and then up to Surah Naas, he ﷺ would say 'Allahu Akbar' after every Surah. Hence, to proclaim 'Allahu Akbar' after Surah Duha up to the end of the Qur'an, at the end of every Surah is Mustahab. [Qurtubi]

TRANSLATOR'S NOTE

By the Grace of Allah and by the Blessings of Rasool-e-Akram Noor-e-Mujas'sam ﷺ the translation of this chapter was completed in Madinatul Munawwarah.

سورة الانشراح

SURAH AL INSHIRAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا
عَنكَ وَزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ
يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا
فَرَغْتَ فَاَنْصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ
فَارْغَبْ ﴿٨﴾

ALLAH'S NAME (WE) BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. DID WE NOT EXPAND YOUR CHEST
2. AND RELIEVE YOU OF YOUR BURDEN
3. WHICH HAD WEIGHED DOWN YOUR BACK
4. AND WE HAVE EXALTED FOR YOU, YOUR REMEMBRANCE
5. SO UNDOUBTEDLY, WITH DIFFICULTY IS CONTENTMENT;
6. UNDOUBTEDLY WITH DIFFICULTY IS CONTENTMENT
7. SO, WHEN YOU ARE FREE AFTER PERFORMING NAMAAZ,
THEN MAKE EFFORT IN DUA (SUPPLICATION)
8. AND TURN ONLY TOWARDS YOUR RUB

CONNECTION & SIGNIFICANCE

Surah Al Inshirah or Surah Alam Nashrah was revealed in Makkah and consists of eight (8) verses.

Surah Duha is closely connected to this Surah. In Surah Duha those Ne'mats (bounties and blessings) are mentioned which Allah Almighty bestowed upon Rasoolullah ﷺ, and in this Surah, even more, Ne'mats are mentioned, which Almighty Allah has already bestowed upon Nabi Kareem ﷺ. In other words, the discussion in this Surah is directly connected to the previous Surah, and both the Surahs discuss the topic of the excellence and the status of Rasoolullah ﷺ.

Almighty Allah blessed Nabi Kareem ﷺ with two types of marvels and splendours. One type is that which is related to the creation, and the second type is that which is related specifically to Rasoolullah ﷺ. The first type of marvels and splendours has been explained from verses 6 to 8 in Surah Duha and the second type of splendours have been explained in this Surah (i.e. Surah Inshirah). In other words, it discusses the broadening of his chest, alleviating the intensity of his heart, and exalting his ﷺ remembrance.

It can also be said that in Surah Duha the extrinsic (outer/apparent) splendours of Nabi ﷺ were discussed, and in this Surah (Al Inshirah) the intrinsic splendours and bounties bestowed upon Nabi Kareem ﷺ are being discussed.

Some of the Ahl-e-Tafseer acknowledged this in the following manner: From Surah Duha right up to the end of the Qur'an most

Surahs discuss the special blessings which have been bestowed upon Nabi Kareem ﷺ.

His unique attributes have also been discussed in them. In some of these Surahs, the issues relating to Qiyaamat have also been explained.

The Holy Qur'an commences by discussing the excellence of the Qur'an, and by mentioning the fact that the Holy Qur'an is free from any doubt or uncertainty, and the Surahs at the end of the Qur'an discuss the excellence and the virtues of the blessed personality ﷺ on whom the Holy Qur'an was revealed.

SHAAN-E-NUZUL

The Mufas'sireen e Kiraam mentioned that once Rasoolullah ﷺ said, O Rab-bul Aalameen! You made Ibrahim (Alaihis salaam) Your Khalil, and You blessed Musa (Alaihis salaam) with the gift of conversing with You. And for Dawud (Alaihis salaam) you made metal and mountains subservient to him (i.e. to his command), and to Sulayman (Alaihis salaam) You gave authority over the Jins, humans, and winds.

What Special Attribute have You blessed me with? In reply to this, Almighty Allah revealed this Surah and in this, his ﷺ splendours were mentioned. It seems apparent that this question would have been asked before the journey of Me'raj because that which was bestowed upon Nabi Kareem ﷺ in Me'raj is unique to the Beloved Nabi ﷺ in comparison to all the other Ambia e Kiraam (Alaihimus Salaam). [Tafseer e Azeezi]

THE COMMENTARY of

الْمَنْ نَشْرَحْ لَكَ صَدْرَكَ

‘Did WE NOT EXPAND YOUR CHEST’

The meaning of شرح صدر is to unlock, open or expand the chest. It also refers to giving courage or attaining peace and contentment. Imam Raazi رحمته الله says that Almighty Allah said, الم نشرح If this ‘Noon’ first speaker plural is used as a definite article, then this proves the excellence of the One who is bestowing the Ne’mat. This shows that the ‘Expanding of the Chest’ is such a great Blessing, that the intellect and understanding cannot reach his exalted station. [Tafseer Kabeer]

For one to understand and recognise the complete expanding of the chest of Rasoolullah ﷺ is impossible. However, the representatives and the successors of the Beloved Rasool ﷺ attained blessings through the ‘Ilm Al Ladun’ni’ (Inspired knowledge) of their Beloved Guide ﷺ and through this they explained some special secrets and signs. Amongst them is Allama Mahmud Aalusi رحمته الله who states as follows concerning the Tafseer (commentary) of these verses, ‘Expanding of the chest means that, ‘For the inner self to be blessed with such immense authority and magnanimity through the Heavenly Powers and Radiances From Allah that it becomes an open plain for the pillars of knowledge, a sky for the stars of the heavenly domain, and the Throne for every form of (heavenly) manifestation. When someone reaches this condition, then his one condition (state) cannot disengage him from his next condition, and for him, the future, present and the past all becomes the same.

He further mentions, The meaning of this verse is, Did We not expand your chest, so that the Aalam e Ghayb (Unseen world) and the Aalam e Shahaadat (Apparent World) have both been gathered into it. And this heart becomes the inclusiveness of both benefitting and imparting (at the same time). The physical connection does not interrupt you from attaining the lights of the Heavenly Domain. Hence, if you are engaged in fulfilling the needs of the creation, it does not become a hindrance in your engrossment in Ma'rifat-e-Ilaahi. [Roohul Ma'aani]

Qadi Thana'ullah Mujad'didi رحمۃ اللہ علیہ states (that this means that), We have opened for you, your chest, until by the Light of Allah, it reached the level of gathering (such) Knowledge and Understanding of the Deen, which the intellectuals can never achieve by way of their intellect. Also, it (your قلوبہ heart) was blessed with this (Unique) ability of instantly (i.e. in one moment) being able to direct your attention towards your Rub, and at the same time being able to fulfill your special duty of inviting the people towards righteousness.' [Tafseer Mazhari]

In other words, the interpretation of 'expanding the chest' is this, that Almighty Allah blessed the chest (heart) of His Beloved Rasool صلی اللہ علیہ وسلم with such magnanimity and greatness that the vast seas of the sciences of knowledge and understanding were gathered in it, and it was made such a centre and fountain for the Divine Radiances and Manifestations from Allah, that his attention towards the creation does not interrupt in any way, his attention towards his Creator. On one hand he صلی اللہ علیہ وسلم is receiving Wahi (revelation) and the treasures of mystical knowledge from the Divine Court of Allah, and alternatively (at the same time) he صلی اللہ علیہ وسلم is distributing this abundant goodness amongst his Ummah, and in spite of being engaged in these matters, both worlds of Ghayb and Shahaadat are before his blessed eyes.

Maulana Rum رحمۃ اللہ علیہ says,

ہر کرا باشد ز سینہ فتح یاب
اؤز ہر ذرہ بہ بیند آفتاب

‘When the Door of one’s heart is opened,
He sees the sun in every speck.’

This (which Imam Rum) has mentioned is a point to ponder. Think about the condition of that blessed personality whose heart is opened by Almighty Allah Himself, which Sun of the Manifestations of Allah, will he ﷺ be observing in every speck (atom)!

Almighty Allah says,

وَكَذَلِكَ نُرِيَّ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ

‘And similarly, We show Ibrahim the entire kingdom
of the skies and the earth.’ [Surah Al An’aam (6) Verse 75]

Hazrat Ibn Ab’bas رضی اللہ عنہ states, ‘This refers to all the creation in the
skies and the earths.’

In other words, Almighty Allah showed Hazrat Ibrahim (Alaihis salaam) all the creation in the skies and the earth, just as Rasool e Kareem ﷺ was made to observe (and witness) all the creation in the
skies and earths.

Almighty Allah says

إِنَّا أَرْسَلْنَاكَ شَهِدًا

Undoubtedly We have sent you as a Witness (Present and Seeing)

[Surah Al Ahzaab (33) Verse 45 Surah Al Fatah (48) Verse 8]

By this verse, let us closely examine the commentaries of the Grand Commentators of the Qur'an:

The meaning of شَهِدًا is this that Rasool-e-Mu'azzam Noor-e-Mujas'sam ﷺ is witnessing the actions of his Ummah. [Tafseer Kabeer]

He was the witness unto the conditions of all those towards whom he was sent as a Rasool. [Tafseer Jalaalain]

He is a witness unto those towards whom he ﷺ has been sent because he witnesses their condition and he witnesses (and observes) their actions. [Roohul Ma'aani]

Almighty Allah says

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

‘And This Rasool is your protector and your witness.’

[Surah Baqarah (2) Verse 143]

Presenting the Tafseer of this verse Shah Abul Aziz Muhad'dith Dehlwi (Rahmatullah Alaih) says,

‘Since he ﷺ on the basis of his ﷺ Noor e Nubuwwat (Light of Prophet-hood) is aware of the station (status) of every Religious person. Hence Huzoor ﷺ is aware of your sins, and of the levels (stations) of your Imaan, and of your good and bad deeds, and of your sincerity and hypocrisy.’ [Tafseer Azeezi]

Let us carefully observe these Ahadith as well which discuss the Unique Station of Rahmat-e-Alam (Mercy unto the worlds) ﷺ:

Our Beloved Rasool ﷺ said, Read Durood upon me in abundance on a Friday because the Angels are present on that day. No matter where a servant recites Durood from (i.e. regardless of where in the world he/she may be), his/her voice (i.e. his/her Durood) reaches me. The Sahaba (companions) said, (Ya Rasool'Allah ﷺ) Even after you pass (from this world)? He ﷺ said, Even after I pass away as well because undoubtedly Allah has made it Haraam (forbidden) upon the earth (ground) that it may devour (eat) the blessed bodies of the Ambia e Kiraam (Alaihimus Salaam). [Ibn Majah, Tabrani with ref to Jila ul Ifhaam]

It is mentioned in another narration that, Every Nabi of Allah is alive and is given sustenance. [Ibn Majah]

It is the blessed saying of Huzoor-e-Akram Noor-e-Akram ﷺ that, ‘When anyone sends Salaam upon me, then Allah returns my soul to me (i.e. the attention of my soul is directed towards the person who is sending Salaam upon me); to the extent that I reply to the Salaam which he sends upon me.’ [Musnad Ahmed, Abu Dawud, Baihaqi]

It is the blessed saying of the Beloved Rasool ﷺ that, Almighty Allah has presented the world before me (i.e. made it apparent). Hence I am observing the world and everything in the world that is to happen until Qiyaamat like I am observing the palm (of my hand). [Tabrani, Abu Nu'aim]

He ﷺ also said, undoubtedly I am your forerunner (leader) and a witness unto you, and By Allah! Even now (i.e. this very moment), I am observing (seeing) my Haudh-e-Kauthar (Heavenly Pond). [Bukhari]

The Mufas'sireen have also mentioned a further Tafseer of the 'expanding of the chest' in which they have said, that it refers to those blessed things which draw one towards the Special Closeness and Obedience to Allah.

Hazrat Ibn Mas'ud ؓ reported that Rasoolullah ﷺ recited this Ayat:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

‘And whomsoever Allah Wills to guide to the Path,
He opens for him his heart for Islam.’
[Surah An'aam (6) Verse 125]

He ﷺ said, a heart in which Noor (light) has entered expands (spiritually). The Sahaba asked, what is the sign of this? He ﷺ said, non-inclination towards the World which is a place of deceit, to be inclined towards the hereafter, and to prepare for death before it comes. [Baihaqi]

This special gift and blessing of Sharh-e-Sadr (expanding of the heart) has been blessed to the Awliyah and Saaliheen as well, but this is through the Wasila (mediation and blessing) of Rasoolullah ﷺ. It is for this reason that we find them engrossed day and night in the Remembrance of Allah, in performing virtuous deeds, in observing the Special Manifestations of their Creator, and in accumulating the blessings of the Prophetic Light, while with this we find them engaged in guiding the creation and causing them benefit. Some of the Mufas'sireen have said that, just as Nabi Kareem ﷺ was blessed with intrinsic expanding of the chest, which has been explained above, in the same way, Nabi Kareem ﷺ has been blessed with extrinsic and physical expanding of the heart which is known as the miracle of 'Shaq-e-Sadr' (i.e. the miracle of splitting of the chest). The holy chest of Rasoolullah ﷺ was first split (opened) during his early childhood; after that it was split before the inception of Revelation and subsequently on the eve of Me'raj (The Heavenly Ascension). The Ahadith concerning the opening of the chest will be presented in the Tafseer of Surah Al Alaq.

The circumstances of the Sharh-e-Sadr was that Hazrat Jibra'eel (Alaihis salaam) split open the holy chest of Rasoolullah ﷺ and he then removed the blessed heart of Rasoolullah ﷺ and place it on a golden (heavenly) tray and then rinsed it with the water of Zam-zam. And the heart was filled with the (special) Light of Wisdom, and the pure heart was then placed again in its place (in the chest). [Khaza'in ul Irfan]

At the time of the splitting of the chest, while observing the pure heart of Nabi Kareem ﷺ Hazrat Jibra'eel (Alaihis salaam) said, this blessed heart is free from all defects and imperfections. It has two eyes, which see extensively and two ears which here extensively. [Fathul Baari, Vol.13, Pg.410]

In this verse Almighty Allah did not say **أَلَمْ نَشْرَحْ صَدْرَكَ** (Did We not expand your chest?) but Almighty Allah said, **أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ**. In other words, Almighty Allah used the word **لَكَ** which means, (for you or for your sake) so it would translate 'Did We not expand for you, your chest.' One of the reasons for this (i.e. the use of **لَكَ**) is that it is also the command of Allah that **إِلَّا لِيَعْبُدُونَنِي** 'But worship Me alone' and in another instance Almighty Allah says, **أَقِمِ الصَّلَاةَ لِذِكْرِي** 'Establish Namaaz to remember Me' In other words, Almighty Allah is saying, O Beloved ﷺ! Your worshipping and your obedience are for Me alone. Hence, when all that you do is for Me, then all which I have done, is only for you. [Tafseer Kabeer]

If one deliberates and reflects on this verse of the Holy Qur'an, then one realises that the condition and splendour of the 'Kaleem' (i.e. Hazrat Musa Alaihis Salaam) are distinct and the special station (i.e. status and splendour) of the 'Habeeb' (Rasoolullah ﷺ) is uniquely distinct. Hazrat Musa (Alaihis salaam) was also blessed with the expanding of the chest, but it was at his request. He said, **رَبِّ اشْرَحْ لِي** 'O my Rub! Expand for me my chest' [Surah Taa Haa (20) Verse 25] whereas the Beloved Nabi ﷺ was blessed with this special blessing and treasure without even asking for it. (In other words, Almighty Allah Himself says 'Have We not expanded for you, your chest').

It must also be noted that there is also a massive difference between the expanding of the chests of both personalities.

In explaining the Station of closeness of the Beloved Nabi ﷺ and his special Station of Love, in the Court of Allah, Aala Hazrat ﷺ mentions the following poetic stanza in his Qasida-e-Me'rajiyah (a poem by Aala Hazrat ﷺ explaining the Heavenly Ascension of Nabi ﷺ):

تجہ کو زیبا ہے بے نیازی تبارک اللہ شان تیری
کہیں تقاضے وصال کے تھے کہیں تو وہ جوشِ کنِ ترابی

Divine Greatness is Indeed Your Divine Majesty
Appropriate only for You, is Divine Sovereignty
On one Hand is the Powerful Command, 'You cannot See Me'

And on the Other hand is the Divine Directive, of the Special Meeting

TRANSLATOR'S NOTE

The above stanza is explaining the time when Hazrat Moosa Alaihis Salaam requested Almighty Allah to allow him to see Him, and Almighty Allah told him that he can never see him (whilst on this earth), whereas the beloved Rasool ﷺ was resting and Almighty Allah sent Hazrat Jibra'eel Alaihis Salaam to invite him for Me'raj, so that he may see Almighty Allah.

THE COMMENTARY of

وَوَضَعْنَا عَنْكَ وِزْرَكَ

‘AND RELIEVE YOU OF YOUR BURDEN’

In Ayat (verses) 2 and 3, another blessing and splendour which was bestowed upon Nabi Kareem ﷺ has been mentioned, and that is known as the **وضع وزر** (Wadh-e-Wizr, i.e. removing of the Burden). The literal meaning of the word **وزر** (Wizr) is ‘Burden.’ And the second blessing was the **نقض ظهر** the literal meaning of which is to ‘break one’s back’ or ‘that which causes the back to be bent.’ In other words, ‘That heavy burden which bent your back, We removed that burden from upon you.

Concerning that ‘heavy burden,’ the Mufas’sireen have written numerous views, but only two of these views are being presented here,

One view is that this burden refers to the sadness which he ﷺ felt because of the unbelievers not accepting Islam. Almighty Allah commanded him ﷺ to warn the people, give them glad tidings and invite them towards the righteous path, offering them the path of guidance. And in doing so Almighty Allah revealed upon Nabi ﷺ the ‘Book of Divine Guidance’ (i.e. The Holy Qur’an) causing the path of Righteousness to become illuminated (i.e. clearly manifest).

The other view is that this burden refers to the sadness of the sins of the Ummah, which was like a burden on the blessed mind and thoughts of the Beloved Rasool ﷺ.

By saying وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى Almighty Allah blessed His Beloved Rasool ﷺ with the ‘Station of Intercession’, and in doing so, Almighty Allah removed this sadness of Nabi Kareem ﷺ.

Almighty Allah says,

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

‘It is near that your Rub will have you stand at such a Station, where all will praise you’ [Surah Bani Isra’eel (17) Verse 79]

Shah Abdul Aziz Muhadith Dehlwi writes, The splendours and exalted stations required of Huzoor ﷺ based on his immense courage and unique capabilities which he ﷺ possessed since birth, (at times) caused the pure heart of Huzoor ﷺ to feel that it seemed trying for him to achieve such exalted stations due to physical (human) structure and inner anxiety. (So) when Almighty Allah opened (Expanded) his ﷺ blessed chest and blessed him with special Divine reassurance (and inspiration), then those trying issues were alleviated, and the entire weight (i.e. burden) of this became lighter.

When the chest of Nabi Kareem ﷺ was expanded (opened up) by Allah Almighty for the sake of Imaan and Wisdom, and the undesirable parts of the Nafs ceased to exist, the Commands of the Shariah became more beloved and desired and a means of peace and comfort to him ﷺ. [Tafseer Mazhari]

THE COMMENTARY of

وَرَفَعْنَا لَكَ ذِكْرَكَ

‘AND WE HAVE EXALTED FOR YOU, YOUR REMEMBRANCE’

There are three (sets of) words in this verse actually make up for three very important topics.

- We have exalted i.e. elevated
- For you
- Your remembrance

The first point here is that Almighty Allah did not make it the responsibility of the people (creation) to elevate or exalt the remembrance of Nabi Kareem ﷺ, because the creation will only be able to exalt his ﷺ remembrance unto a particular limit, which will be based on their strength and ability, and creation is something which is created and ending. In other words, the creation can only exalt his ﷺ remembrance from the time it came into existence upto the time it remains in existence. It is for this reason that Almighty Allah took the Divine Responsibility of elevation His Beloveds remembrance (Zikr) upon Himself, so that it can be known that Almighty Allah’s Divine Attributes are limitless and never ending, so when He exalts the remembrance of His Beloved ﷺ then the excellence of this elevation will also be limitless and never ending. Allah always was and always will be.

The meaning of this is that the remembrance of Rasoolullah ﷺ is being exalted at all times and will always continue to be exalted. Since there is no end or decline for Allah, so there is no end and decline to exaltation of the Zikr of Rasoolullah ﷺ.

Here, a question comes to mind, that asks, how much has Allah exalted the remembrance of Rasoolullah ﷺ? What is the amount of this exaltedness? Is it one hundred folds, or one thousand folds, or a hundred thousand folds or is it a million folds etc? The answer to this is that Almighty Allah did not specify a limit or amount; He did not say how much He has exalted the remembrance of His Beloved! Such vagueness concerning the excellence of Rasoolullah ﷺ can be found in few places in the Holy Qur'an. For example

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ

These are the Messengers, amongst whom we have blessed some with excellence over others; from amongst them, is the one whom Allah spoke to, and some (i.e. him) whom He exalted higher than all others. [Surah Al Baqarah (2) Verse 253]

There is consensus of the Ummah that the one who was exalted higher than all others (i.e. the one who was exalted many folds higher than all the others) is our Beloved Nabi ﷺ. The question here arises as to how much more has he ﷺ been exalted? The Qur'an Kareem has only mentioned that he ﷺ has been 'exalted higher than all others', but the amount of these levels or folds have not been mentioned.

Similarly, Almighty Allah says,

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

‘(O Beloved) We taught you all which you knew not’
[Surah An Nisa (4) Verse 113]

Even here the same question can come up, as to what and how much did Allah teach His Beloved Rasool ﷺ? Almighty Allah did not explain the details concerning this. In brief, it is this which can be understood, and that is that Almighty Allah taught him all that which he knew not (i.e. Almighty Allah taught him everything).

Similarly it has been mentioned concerning the Me’raj;

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

‘So He Revealed upon His Chosen Servant whatever He Revealed’
[Surah An Najm (53) Verse 10]

Almighty Allah did not divulge or explain what He really revealed upon His Beloved Nabi ﷺ. The Mufas’sireen have mentioned that vagueness and concealment in this case is for the sake of expressing the glorification and exaltation of Mustafa Kareem ﷺ.

In other words, Almighty Allah wants to show us that, O My servants! Your intellects are incapable of understanding or reaching the real station of my Beloved Rasool ﷺ and your mental faculties (mind) cannot in reality comprehend his special and unique excellence.

So do not ask, how much has his remembrance been exalted, how many folds of excellence has he been blessed with? Or how much knowledge has he been blessed with?

And what were the things which were revealed to him? All you need to understand is, Who is the exalting the remembrance of Mustafa Kareem ﷺ! The One who is blessing him with excellence over all the other Rasools, The One who is blessing him with the Knowledge of Unseen, and The One who is revealing upon him Divine Revelation is Allah, The Almighty.

So, your Rub will bless His Beloved ﷺ with excellence and blessings as per His Divine Power and Divine Majesty! So when His (Allah's) Divine Power and Majesty has no limits and no ends, then Know that that the excellence and stations bestowed upon His beloved know no limits and no bounds.

THE EXPLANATION of لَكَ 'FOR YOU'

In this Surah, three special blessings, i.e. 'expanding of the chest', 'removing the burden' and 'exalting his remembrance' have been explained in sequence in verses one, two and four.

An important point to note here is that, in the aforementioned three verses, the words لَكَ 'For you' or عَنْكَ 'From you' have been mentioned, which in reality serves as evidence of the special excellence and closeness which has been bestowed upon Rasoolullah ﷺ, just as it has been mentioned in the Hadith-e-Qudsi that, بَلَاكَ يَا (O Beloved) If I had not created you, then I would not have created the universe. [Madarijun Nubuwwat]

In other words, Rasoolullah ﷺ is the means for the creation of the entire Universe. Here, Almighty Allah says, O Beloved! We have exalted for you, your remembrance. This shows that the pleasure and happiness of His Beloved Nabi ﷺ is most beloved to Almighty Allah. Those blessings which the Noble Ambia e Kiraam (Alaihimus salaam) request from the Divine Court of Allah, Almighty Allah bestows these Blessings (and more) to Nabi Kareem ﷺ without him even requesting for them.

In explaining the excellence, exaltedness and dignity of Rasoolullah ﷺ the Mujud'did of the Ummah Aala Hazrat Imam Ahmed Raza Muhad'dith-e-Bareilvi رحمه الله gathered twenty verses of the Holy Qur'an, which we are presenting here:

1. Hazrat Ibrahim (Alaihis salaam) said in the Court of Allah

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

‘Let me not be embarrassed on the day when the people will be raised’[Surah Ash Shu’ara (26) Verse 87]

For the Beloved Rasool ﷺ Almighty Allah Himself said

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ

‘The day when Allah will not embarrass the Nabi and those Muslims with him’ [Surah At Tahreem (66) Verse 8]

Through the blessing of Rasoolullah ﷺ even the Sahaba-e-Kiraam were blessed with this great glad-tiding.

2. The Holy Qur’an mentioned the desire of Hazrat Kaleem (Alaihis salaam) for going towards his Creator,

The Qur’an mentions

إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

‘I will depart towards my Creator; So that He may guide me’
[Surah As Saffaat (37) Verse 99]

Whereas Almighty Allah invited His Beloved Nabi ﷺ and informed him ﷺ of this blessing by saying

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ

‘Pure is He, Who took His Chosen Servant’
[Surah Bani Isra’eel (17) Verse 1]

3. The Qur’an mentions the request of special Guidance with these words

سَيَهْدِينِ

‘So that He may guide me’ [Surah As Saf’faat, Verse 99]

But to the beloved Rasool ﷺ Almighty Allah said

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

‘And guide you on the straight path’ [Surah Al Fatah (48) Verse 2]

4. For Hazrat Ibrahim (Alaihis salaam) Allah said

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

‘Did the news of Ibrahim’s esteemed guests reach you’
[Surah Az Zariyat (51) Verse 24]

In other words, the Angels were his guests. However, for the Beloved Rasool ﷺ Allah says

وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

‘And He assisted him through armies, which you did not see’
[Surah At Tauba (9) Verse 40]

In other words, the Angels were the soldiers of Nabi Kareem ﷺ.

5. Concerning Hazrat Musa (Alaihis salaam) it is mentioned that he desired the pleasure of Allah. The Qur’an mentions this in the words

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

‘O my Rub! I came promptly towards You, to please you’
[Surah Taa Haa (20) Verse 84]

For Rasoolullah ﷺ the Qur’an says that Allah wants his ﷻ pleasure. The Qur’an says

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

‘It is near that your Rub will bless you so abundantly,
that you will be pleased’ [Surah Ad Duha (93) Verse 5]

6. Due to the apprehension concerning Fir'awn (Pharaoh) the word used to explain this journey of Musa (Alaihis salaam) towards Egypt is **فَرَّ** (which literally means to leave, flee or exit). The Qur'an says

فَفَرَرْتُ مِنْكُمْ

‘I (quickly) exited from your place (from you)’

[Ash Shu'ara (26) Verse 21]

About the Hijrat of Rasoolullah ﷺ the Qur'an mentions it kindly;

أَوْ يُخْرِجُوكَ

‘Or remove you’ [Al Anfal (8) Verse 30]

TRANSLATORS NOTE

The Qur'an speaks about when the kuffar tried to imprison the Beloved Nabi ﷺ or martyr him ﷺ or remove him ﷺ from Makkah. Here Allah does not say that the Prophet ﷺ left or fled etc but He says that when the unbelievers tried to remove him ﷺ from the city of Makkah.

7. Almighty Allah conversed with Hazrat Musa (Alaihis salaam) on the Mount Toor and made this apparent to all. The Qur'an says

فَاسْتَمِعْ لِمَا يُوحَىٰ

‘So listen attentively, to what is being revealed upon you’

[Taa Haa (20) Verse 13]

Whereas the Beloved Rasool ﷺ conversed with Almighty Allah even beyond the skies, and this was not disclosed to anyone.

The Qur'an says,

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

‘So He Revealed upon His Chosen Servant whatever He Revealed’

[Surah An Najm (53) Verse 10]

8. To Hazrat Dawud (Alaihis salaam) Allah said

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

‘And do not follow desire, for it will take you away from Allah’s Way.’

[Surah As Saad (38) Verse 26]

About His Beloved Habeeb ﷺ Almighty Allah takes an Oath and says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

‘And he does not say anything of his own desire’

[Surah An Najm (53) Verse 3]

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

‘It is not but Revelation, which descends upon him’

[Surah An Najm (53) Verse 4]

9. The Dua of Hazrat Nuh (Alaihis salaam) is mentioned

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

‘O my Rub! Assist me, in that which they reject me.’

[Surah Al Mu’minoos (23) Verse 26]

Whereas Almighty Allah said to Rasoolullah ﷺ

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

‘And so that Allah will assist you with a majestic assistance’

[Surah Al Fatah (48) Verse 3]

10. Regarding the Dua of Hazrat Nuh and Hazrat Ibrahim عليهما السلام wherein they made Dua for their Ummats, the Qur’an says

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ

‘O our Rub! Forgive me and my parents, and all the Muslims’

[Surah Ibrahim (14) Verse 41]

Whereas Almighty commanded the Beloved Rasool ﷺ to make Dua for the forgiveness of his ﷺ Ummah

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

‘And (O Beloved) Seek forgiveness for the sins of your dear ones and
for the Muslim males and females in general’
[Surah Muhammad (47) Verse 19]

11. It is mentioned concerning Hazrat Ibrahim (Alaihis salaam) that
he asked Dua to keep his blessed remembrance amongst the future
nations

وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

‘And grant me true eminence amongst the future nations’
[Surah Ash Shu’ara (26) Verse 84]

Whereas concerning the Beloved Rasool ﷺ Allah says,

وَرَفَعْنَا لَكَ ذِكْرَكَ

‘And We have exalted for you, your remembrance’
[Alam Nashrah, Verse 4]

And he ﷺ was blessed with an even greater and more exalted glad-
tiding, that he ﷺ will be blessed with the Maqaam al Mahmud (The
Station of Praise), where all the nations from the very beginning
until the end will be gathered, and everyone will be praising
Rasoolullah ﷺ. This is mentioned in the verse

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

‘It is near that your Rub will have you stand at such a Station, where all will praise you’ [Surah Bani Isra’eel (17) Verse 79]

12. Concerning Hazrat Khalil (Alaihis salaam) it is mentioned that he made great effort to keep the punishment away from the people of Lut (Alaihis salaam), but Allah commanded him

يَا إِبْرَاهِيمُ اَعْرِضْ عَنْ هَذَا

‘O Ibrahim! Abstain from this thought’ [Surah Hud (11) Verse 76]

He (Hazrat Ibrahim Alaihis salaam) said, ‘Lut is therein’ and the Angels said, ‘We know very well what is therein’ [Surah Ankabut (29) Verse 32]

Whereas it was mentioned to the Beloved Rasool ﷺ

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

‘And it is not for Allah to punish them, (O Beloved Nabi ﷺ) whilst you are (present) amongst them’ [Surah Al Anfal (8) Verse 33]

13. Hazrat Ibrahim (Alaihis salaam) said

رَبَّنَا وَتَقَبَّلْ دُعَاءِ

‘O our Rub! Accept my Dua (invocation)’
[Surah Ibrahim (14) Verse 40]

Whereas to the Beloved Rasool ﷺ and his beloved followers it was said

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

‘And your Rub said, Invoke Me (Ask Dua from Me) and I will accept it’
[Surah Al Mo’min (40) Verse 60]

14. The Me’raj of Hazrat Musa (Alaihis salaam) occurred through a tree of this world;

مِنَ الشَّجَرَةِ أَنْ يُمَوِّسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

‘From the tree, O Musa! Undoubtedly, I am indeed Allah, The Rub of the all the Worlds.’ [Surah Al Qasas (28) Verse 30]

Whereas the Me’raj (Heavenly Ascension) of the Beloved Rasool ﷺ was explained upto Sidratul Muntaha and Firdaus-e-Aala

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿٣٢﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٣٣﴾

‘Close to the Sidratul Muntaha; Near which is Jannat ul Maawa’
[Surah An Najm (53) Verse 14]

TRANSLATOR’S NOTE

Sidratul Muntaha: is a tree, the roots of which are in the sixth sky and its branches are spread out over the seventh sky, and its height has even surpassed the seventh sky. The Angels and the souls of the

Shuhada and the Atqiya cannot proceed beyond it. [Khaza'in ul Irfan]
Jannat ul Maawa is known as the Garden of Abode or Heavenly Sanctuary.

15. Hazrat Musa (Alaihis salaam) spoke of the confined feeling of the heart by saying

وَيَضِيقُ صَدْرِي

‘And I feel tightness in my chest’ [Surah Ash Shu'ara (26) Verse 13]

Whereas the Beloved Rasool ﷺ was blessed with the treasure of Sharh-e-Sadr (expanding of the heart) [Alam Nashrah, Verse1]

16. Kaleemullah Musa (Alaihis salaam) was given the manifestation from through a veil of fire

نُودِيَ أَن بُورِكَ مَنْ فِي النَّارِ

‘It was declared that, He has been blessed, who is in the place of manifestation of this fire’ [Surah An Naml (27) Verse 8]

Whereas the Beloved Rasool ﷺ was blessed with the Divine Manifestations with Rays of Noor, and that too, to show his excellence and honour, it was mentioned with vagueness

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

‘When the Sidra was enveloped by that which enveloped it’
[Surah An Najm (53) Verse 16]

TRANSLATOR'S NOTE

In other words the Sidra, the Heavenly Tree was enveloped by the Angels and Heavenly Lights. [Khaza'in ul Irfan]

17. The Qur'an explains how Hazrat Musa (Alaihis salaam) only took responsibility for himself and his brother and broke ties with all others. He said;

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
الْفَاسِقِينَ

'O My Rub! I have no influence except over myself and my brother, so separate us from this non-conforming nation (nation of transgressors).' [Surah Ma'idah (5) Verse 25]

Whereas even the unbelievers were brought under the shadow or dignity of the Beloved Rasool ﷺ and open punishment did not even descend on them as explained in the verse

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

'And it is not for Allah to punish them, (O Beloved Nabi ﷺ) whilst you are (present) amongst them' [Surah Al Anfal, (8) Verse 33]

This is regarded as Shafa'at-e-Kubra (Major Station of Intercession), because this includes all those who are for and against as well.

18. Concerning Harun (Alaihis salaam) and Musa Kaleemullah (Alaihis salaam) it is mentioned that when they were going to approach Fir'awn they spoke of their concerns, so they were told

لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

‘Fear Not, I am with you, Seeing and Hearing’

[Surah Taa Haa (20) verse 46]

Whereas the Beloved Rasool ﷺ was given glad-tidings with these words

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

‘And Allah will safeguard you from the people’

[Surah Al Ma'idah (5) Verse 67]

19. Concerning Hazrat Esa (Alaihis salaam) it has been mentioned that he will be questioned in this manner

يَعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَ أُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

‘O Esa, son of Maryam! Did you say to the people, Take me and my mother as two Gods, besides Allah?’ [Surah Al Ma'idah (5) Verse 116]

It is mentioned in Tafseer Ma'alim that when this question is asked, then in fear of Allah, every joint in his body will begin to tremble,

and from the root of every hair, fountains of blood will flow. He will then present his response, which Almighty Allah will affirm. This is clearly explained in verses 116 and 117 of Surah Ma'idah. However, when the Beloved Rasool ﷺ intended to go out for the Battle of Tabuk and the hypocrites made false excuses and sought permission not to join the battle. In this situation, Nabi Kareem ﷺ was also questioned concerning this, but the manner and gentleness in which this was put to him ﷺ is something worth observing.

Almighty Allah said

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ

‘Allah have Mercy on you! Why did you give them permission?’

[Surah Tauba (9) Verse 43]

Subhaan'Allah! In the case of the Beloved ﷺ, first the show of love and only thereafter is the question asked!

TRANSLATORS NOTE

عَفَا اللَّهُ عَنْكَ literally translated reads as ‘Allah forgive you’ I have used the English Translation ‘Allah have Mercy on you’ As عَفَا اللَّهُ عَنْكَ in the way of the Arabs is used to show love to someone near to you when you wish to ask them for something, so these words are used first to show that the aim is not to chastise the one being addressed, but to ask with love and respect, So ‘Allah forgive you’ actually means ‘Allah have Mercy on you’

20. Concerning Hazrat Esa (Alaihis salaam) it is mentioned (in the Qur'an) that he requested assistance from his Ummah

مَنْ أَنْصَارِي إِلَى اللَّهِ

‘Who will be my helper towards Allah’ (i.e. the way of Allah)
[Surah Aale Imran (3) Verse 52]

And for the Noble Rasool ﷺ the Ambia and the Mursaleen were commanded to support and assist him. It was commanded

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

‘You must most definitely believe in him, and you must most definitely assist him.’ [Surah Aale Imran (3) Verse 81]

The above twenty verses were gathered from the book Tajalli al Yaqeen Bi An'na Nabiyyina Sayyid Al Mursaleen by Aala Hazrat Imam Ahmed Raza Khan ﷺ. Two more verses with such examples are being presented below:

21. Hazrat Musa (Alaihis salaam) conversed with Almighty Allah and said, ‘O Allah bless me with Your Divine Vision’ Almighty Allah said

لَنْ تَرِنِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي ۚ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا

‘You will never be able to see Me. However, look towards that mountain, If it remains steadfast in its place, then soon you shall see Me, then when his Rub Manifested His Light on the Mountain, it destructed into to dust, and Musa collapsed unconscious. [Surah Al A’raf (7) Verse 143]

On the eve of Me’raj, Almighty Allah blessed His Beloved Nabi ﷺ with the ultimate Gift of the Divine Vision, and Rasoolullah ﷺ observed the Divine Vision to his heart’s content. Almighty Allah says

فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

‘So He Revealed upon His Chosen Servant whatever He Revealed’

[Surah An Najm (53) Verse 10]

22. In the Holy Qur’an Almighty Allah addressed the other Ambia-e-Kiraam by their Names, as mentioned in the Qur’an، يَا آدَمُ، يٰ نُوحُ، يَا اِبْرٰهِيْمُ، يٰ مُوسٰى، يَا عِيسٰى (i.e. O Adam! O Nuh! O Ibrahim! O Musa! O Esal) etc, but when Almighty Allah addressed His Beloved Rasool ﷺ He did not address him by name, but addressed him by his special titles, using the words, يَا أَيُّهَا الرَّسُوْلُ، يَا أَيُّهَا النَّبِيُّ، يَا أَيُّهَا الْمُرْسَلُ، يَا أَيُّهَا الْمُدَّثِّرُ.

From these proofs and clear evidence, it is proven that Allah wants the pleasure and happiness of His Beloved Rasool ﷺ. This is why Almighty Allah exalted for him, his ﷺ remembrance.

THE VIRTUES IN THE REMEMBRANCE (Zikr) of Sayyiduna Rasoolullah ﷺ

Hazrat Abu Sa'eed al Khudri رضي الله عنه reports that Rasoolullah ﷺ said, Jibra'eel Alaihis salaam was asked concerning the commentary of this verse and he replied, Almighty Allah says, I have exalted your remembrance in this manner, that whenever I am remembered, with Me, you too will be remembered. Hazrat Ibn Ab'bas رضي الله تعالى عنه says that this means that (this will be) in the Azaan, in the Iqaamat, in Tashahud, and in the Khutbahs of the Friday and both the Eids, in the Khutbah of Nikah, during Ay'yaam-e-Tashreeq, on Yaum Al Arafaat, During the Rami of the Jamaar, at Saffa and Marwah, and in the East and West of the earth, whenever the Zikr of Allah is proclaimed, with it the Zikr of Nabi Kareem ﷺ is proclaimed. If a servant performs Allah's Ibaadat (i.e. he worships Allah) and attests to everything about Allah, but he does not testify to this, that Hazrat Muhammad ﷺ is Allah's Rasool, then his Ibaadat will not earn him any benefits, and he will remain an unbeliever. [Tafseer Mazhari]

What is more exalted about the Remembrance of Rasoolullah ﷺ than the fact that in the Kalima Shahaadat Almighty Allah kept the Name of His Beloved Rasool ﷺ with His Name, and Almighty Allah commanded that the obedience to Rasoolullah ﷺ is indeed obedience to Allah, and Almighty Allah, together with the Angels sent Durood upon him ﷺ, and He commanded the believers to recite Durood, and whenever Allah addressed Rasoolullah ﷺ He did so with dignified and honourable titles, such as **يَا أَيُّهَا الْمَدِينُ، يَا أَيُّهَا الْمُرْسَلُ، يَا أَيُّهَا النَّبِيُّ،** **يَا أَيُّهَا الرَّسُولُ**. Almighty Allah made his ﷺ Zikr in the past Heavenly Books, and Allah took a covenant from all the past Ambia and the Ummats that they should bring Imaan (i.e. Believe) in Nabi Kareem ﷺ. [Roohul Ma'aani]

This too is exalting his remembrance, that Almighty Allah placed the love of Nabi Kareem ﷺ into the hearts of the people. His ﷺ followers render his Naat (praises) and discuss his ﷺ excellence, sending Durood upon him ﷺ, and they preserve his ﷺ Sunnats. The Qur'rah preserved the manner of his ﷺ pronunciation (and recitation), the Mufas'sireen preserve the Commentary of the Book Revealed upon him ﷺ, The Muhad'ditheen and the Orators propagate his ﷺ Ahadith. The Ulama and Kings humble themselves and present Durood and Salaams at the Doorpost of His Sacred Rauda, and they adorn their faces with the sacred dust of his ﷺ sanctified Rauda, being hopeful of his ﷺ intercession. Hence, his ﷺ excellence and nobility will remain till Qiyaamat (and beyond). [Tafseer Kabeer]

Almighty Allah (in an apparent manner) first exalted the Remembrance of His Rasool ﷺ in the Aalam e Arwah (Domain of Souls) when He took the Covenant from the Ambia-e-Kiraam concerning Nabi ﷺ. Almighty Allah says,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۖ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۖ قَالَ فَاشْهَدُوا
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

‘And remember when Allah took from the Prophets their Covenant; If I bestow to you the Book and Wisdom and that Chosen Messenger then comes to you, confirming your Books, you shall most definitely believe in him and you shall most definitely

assist him”; He (Allah then) said, “Do you agree (to this), and accept My necessary responsibility in this regard? They all replied, “We agree”; (Then) He (Allah) said, “Then each become witness unto the other, and I (by) Myself am amongst the witness with you.” [Surah Aale Imran (3) Verse 81]

Explaining the commentary of this Hazrat Ali عليه السلام mentions, Allah took a Covenant concerning Sayyidul Ambia Muhammad Mustafa عليه السلام from Hazrat Adam (Alaihis salaam) and from whomsoever He Blessed with Nubuwwat after him, and those Ambia took covenants from the Nations, that if in their lifetime Sayyid-e-Aalam عليه السلام had to arrive, then they should bring Imaan on him (i.e. believe in him) and they should assist him. [Khaza'in ul Irfan]

The remembrance of Nabi Kareem عليه السلام was also exalted in this manner, whereby his عليه السلام Zikr was made in the past Heavenly Scriptures. It was for this reason that the Ahle Kitaab (People of Book) prayed for victory over their enemies by using the Wasila (mediation) of Rasool-e-Kareem عليه السلام. The Qur'an says, **وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا** [Surah Al Baqarah (2) Verse 89]

Also, Hazrat Ibrahim (Alaihis salaam) made Dua for his عليه السلام arrival as mentioned in the Qur'an **رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ** [Surah Al Baqarah (2), Verse 129]

Hazrat Esa (Alaihis Salaam) gave glad tidings about the arrival of the Beloved Rasool عليه السلام.

The Holy Qur'an says,

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

‘And (I) give your glad-tidings of the Rasool, who will come after me;
his name will be Ahmed’ [Surah As-Saff (61), Verse 6]

Almighty Allah also exalted his ﷺ Zikr (remembrance) in a manner whereby even the trees and rocks etc. conveyed Salaam to him ﷺ. Hazrat Ali ؑ says, I was accompanying the Beloved Rasool ﷺ to a place in Makkah, and whichever Mountain or tree we passed, it would say

السلام عليك يا رسول الله

‘As Salaamu Alaika Ya Rasool’ Allah ﷺ [Tirmizi]

Peace be upon you, O Allah’s Rasool ﷺ

Almighty Allah also exalted the Zikr of His beloved Rasool ﷺ in a manner whereby daily seventy thousand Angels descend in the morning and seventy thousand in the evening and present themselves at his ﷺ Sacred Rauda and convey Durood and Salaams there. [Daarmi, Mishkaat]

Almighty Allah exalted his ﷺ remembrance in a manner whereby not only those on the earth remember him, but Allah Almighty remembers him ﷺ in every moment.

Almighty Allah says,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ^ط
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

‘Undoubtedly, Allah and His Angels send Durood upon the Bearer of the Unseen (Nabi), O Believers! (You too) Send Durood and Salaam in abundance upon him.’ [Al Ahzaab (33), Verse 56]

In this verse, the Command concerning the sending of Durood and Salaam is absolute. Hence, except disallowed instances, one may recite Durood wherever and whenever he or she wishes to, as it would be following the Command which has been given in the aforementioned verse of the Qur’an, be this if one does so while sitting or while standing. The reality and fact of the matter is that none can ever diminish the remembrance of the one whose remembrance is exalted by Allah Almighty. In the words of Aala Hazrat رحمۃ اللہ علیہ

مٹ گئے مٹتے ہیں مٹ جائیں گے اعداء تیرے نہ مٹا ہے نہ مٹے گا کبھی چرچا تیرا

Your enemies were ruined, are ruined, and will forever be ruined;
But your eminent praises were never ruined,
and shall never ever be ruined

Another case of the excellence of the remembrance of the Beloved Rasool ﷺ that in every country in the world, even if there is one Muslim present there, his ﷺ remembrance is taking place in the Azaan and Namaaz.

Also, at every moment, the sun is setting somewhere in the world, and there the Azaan of Maghrib is being proclaimed and in this Azaan the words أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ are being mentioned, and the Zikr of Mustafa ﷺ is taking place.

There is no harm or objection in saying that, in the entire Universe, the personality whose Zikr is pronounced the most and the personality who is praised the most, is the personality of our Beloved Rasool ﷺ. The entire creation is praising and glorifying Almighty Allah, and Allah Almighty Himself, praising His Beloved Rasool ﷺ with the words, يُصَلُّونَ عَلَى النَّبِيِّ.

One must keep in mind that the entire creation and the entire Universe is limited (restricted), so no matter how much all of them put together praise Almighty Allah it will be Mahdud (i.e. limited), and the Praise which Allah presents of His Beloved Rasool ﷺ, is limitless. Hence, that which is limited cannot be compared to that which is limitless. Hence, based on the fact that Almighty Allah is praising Rasoolullah ﷺ it makes the Zikr (remembrance) of Rasoolullah ﷺ more proclaimed than any other Zikr.

One other point on this issue is that a time will come when all those who praise Allah in the world will come to an end (i.e. all will cease to exist), but the remembrance of Rasoolullah ﷺ will still be continuing even then!

It is mentioned in the Holy Qur'an that Qiyaamat (The Hour) will come and the command of death will overcome everyone, so Almighty Allah will say, لَيْسَ الْبُلْكُ الْيَوْمَ 'Whose Divine Sovereignty reigns today?'

There will be none left to reply. Almighty Allah will say, **يَلَهُ الْوَاحِدِ الْقَهَّارِ**, 'For Allah, The One, Most Dominant over all.'

At that time, there will be none existing who will be glorifying and praising Allah, but Almighty Allah, The One who praises Mustafa Kareem ﷺ, is All Existing, and by **يُصَلُّونَ** He (Allah) is (and will continue) sending Durood upon His Nabi ﷺ.

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ

THE COMMENTARY of

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

‘So undoubtedly, with difficulty is contentment’

Almighty Allah says

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ

‘So undoubtedly, with difficulty is contentment; undoubtedly with difficulty is contentment.’ [Surah Alam Nashrah, Verses 8&9]

The kuffar and the Mushrikeen (unbelievers and polytheists) mocked the beloved Rasool ﷺ due to poverty and financial constraints, and they would say, ‘This is why we do not accept your Deen.’ On this, Almighty Allah gave hope to the Beloved Rasool ﷺ telling him that the difficulties which he is facing will soon come to an end, and this is the first contentment (which he ﷺ received concerning this issue).

It was further mentioned that he ﷺ will receive enrichment after poverty, and this was the second contentment. In the commentary of this verse Hazrat Imam Hasan Basri رحمته الله says, Rasool-e-Mu'azzam ﷺ said, One difficulty never overpowers two gratifications. He ﷺ recited the very same two verses. [Mustadrak lil Haakim]

The Mufas'sireen e Kiraam have mentioned, عُسْر (i.e. financial constraint) is mentioned once in this verse and يُسْر (i.e. contentment, gratification and ease) is mentioned twice in this verse. Hazrat Abdullah ibn Mas'ud رضي الله عنه states, Even if difficulty and constraint are both in a cavity (hole), then contentment (easiness) will even reach that cavity searching for it because one constraint cannot overpower two gratifications. [Kabeer, Mazhari]

In this world, there are also many difficulties which the Muslims face. Almighty Allah says,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۖ وَبَشِّرِ الصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

‘And indeed We shall test you with some fear and hunger, and with some shortages from wealth, lives and fruits; and give glad tidings to those who remain patient. That when they are faced with difficulties, they say, undoubtedly, we belong to Allah, and undoubtedly towards Him is our return.’ [Surah Al Baqarah (2), Verses 155-156]

It is mentioned in the Hadith Shareef, that at the time of difficulty or calamity, to read **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** is a means of attaining the Mercy of Allah. This too has been mentioned in one Blessed Hadith that, there is great virtue in being patient over something which you find difficult to bear, and with patience there is help, and in difficulty comes comfort, and with (i.e. after) difficulty comes contentment (i.e. ease). [Tafseer Durr Manthur]

This too is the blessed saying of Rasoolullah ﷺ that, When Allah wills to bless a servant with an exalted station, which he is unable to reach through his virtuous deeds, then he inflicts him with calamity in his life, wealth, and offspring. And He also blesses that servant with Sabr (patience), until that servant (finally) reaches that level station of excellence. [Musnad Ahmed, Abu Dawud]

The law of Allah is that the person who is patient (in adversity) and with a pure heart, if he inclines himself towards Almighty Allah, and he begs for the Grace and Mercy of Allah with Imaan and Yaqeen (genuine conviction), Almighty Allah surely will bless him with ease (gratification).

These verses of the Holy Qur'an explain this that with one difficulty, Allah has given two gratifications, so that one receives the one gratification in this world, and he receives the other in the hereafter, or if he receives both of them in this world.

THE COMMENTARY of

فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ

**‘HENCE, WHEN YOU HAVE COMPLETED YOUR NAMAAZ, THEN MAKE AN
EFFORT IN DUA (supplication); AND TURN YOUR ATTENTION
TOWARDS YOUR RUB’**

It is the statement (views of) Hazrat Ibn Ab’bas رضى الله تعالى عنها Qatadah, Dah’hak, Maqaatil and Kalbi that, once you have completed your Fard Namaaz, make a sincere effort in making Dua to your Rub. [Tafseer Ibn Jareer, Tafseer Kabeer, Tafseer Mazhari]

It is this Tafseer which Aala Hazrat Imam Ahmed Raza Bareilvi used in his translation. Since the verse has mentioned absolutely, that when you have completed your Namaaz, then make an effort in Dua.

On the basis of this, the Mufas’sireen have mentioned that when you have completed one Ibaadat, then make an effort in the next Ibaadat, so that none of your time is empty from the Ibaadat of Allah.

It is the blessed saying of our Beloved Rasool ﷺ that, Those in Jannat will not be sad due to anything, but they will feel sadness and regret for those moments which they spend in the world which were empty of the remembrance (Zikr) of Allah. [Tafseer Mazhari]

These words of Hazrat Umar ؓ in the world of ideology and actions is something which should be written in golden letters; he ؓ said, I immensely dislike seeing you sitting idle, where you are not doing any worldly chore, nor you are doing any action for your hereafter. [Roohul Ma’aani]

From this we come to know that to sit around idle, doing nothing, is a huge weakness. Similarly, to occupy yourself in useless things and impermissible engagements is foolishness and ungratefulness.

The Beloved Rasool ﷺ said, ‘There are two blessings due to which most people are in loss; that is good health and free time (in which they could do good).’ [Bukhari]

In other words, to waste these blessings by being neglectful (or your actual duties), and to waste this on worthless engagements, is the cause of early Allah’s displeasure.


Imam Ghazaali رحمه الله states,

‘It is mentioned in the Hadith Shareef that Almighty Allah dislikes a young person who non-productive and idle (i.e. with free time on hand yet does no good). The reason for this is that when a young person is free (idle), then shaitaan makes a home in his heart (i.e. he occupies and takes control of his heart), and he fills his heart with evil thoughts and evil whispering, due to which the chances of him going astray increases. It is thus necessary for such a young person to keep his body occupied in some good (virtuous) work, so that his heart may not be inclined towards the evil whisperings (of shaitaan).’ [Kimya-e-Sa’adat]

The translation of the aforementioned verse فَانْصَبْ means ‘make an effort’ In other words, a person should strive and make effort in Ibaadat to the extent that he becomes exhausted. It is evident that a person only makes an effort in something which difficult.

That which is easy can be fulfilled with very little effort. To enter into another Ibaadat, immediately on completion of one Ibaadat, or to engross yourself in Ibaadat after completing your worldly chores (i.e. permissible chores), is something which the Nafs feels awkward, but to engross yourself in Nafil (optional) Ibaadat is that which pleases Almighty Allah, and this is a means of suppressing the Nafs (carnal inner ego).

In the final Ayat (of this Surah) it has been mentioned, ‘and turn your attention towards your Rub.’

In other words, in all your affairs, be they worldly or Deeni, always keep close inclination towards your Creator. For all your needs and necessities, seek it through His (Allah’s) Grace and Mercy, and in every issue, have complete faith in Allah. It is mentioned by Hazrat Ata’  that, ‘The meaning of this verse is that, Weep in the Court of Allah, due to the fear of hell, and in the desire for Jannat.’ [Tafseer Mazhari]

In this verse of the Holy Qur’an, there is an (important) message to the Mu’allimeen (Teachers) and Mubal’ligheen (propagators), and there is one message for the Muslims in general.

Undoubtedly, educating, propagating (Deen) and rectifying the weaknesses of the Muslims is an excellent form of Ibaadat, but the Ulama and Mubal’ligheen should make sure that they set aside some special time in privacy, for Zikr-e-Ilaahi, and to direct their attention towards Allah, and for Dua and Istighfaar, wherein they can turn towards their Rub with complete love and attention.

This allows the heart to be filled with Noor and gives (spiritual) effect in your words.

Those Ulama, Mubal'ligheen and Naat reciters who invite people towards goodness, but themselves do not practice on this; then for them is the warning of torment.

Almighty Allah says,

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

‘How severely disliked by Allah is that word, which you preach, yet you do not practice.’ [Surah As-Saff (61), Verse 3]

Our Beloved Rasool ﷺ has given every Muslim one great responsibility, and that is,

بَلِّغُوا عَنِّي وَلَوْ آيَةً

In other words, ‘Even if a person knows only one ayah (verse), he should attempt to pass it to others.’ [Bukhari]

It is also mentioned in the Hadith Shareef; It is Fard upon every Muslim upon every Muslim, male and female to acquire Ilm (i.e. Ilme Deen)’ [Mishkaat]

Hence, it is necessary for every Muslim to value and cherish the great blessings such as time and good health, and in doing so, we should acquire knowledge of Deen.

Thereafter practice upon it ourselves, and then invite others towards goodness as well, and we should always remember that with (i.e. after) every difficulty comes contentment.

سورة التين

SURAH AT TEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَ الزَّيْتُونَ ﴿٦﴾ وَ طُورِ
سَيْنِينَ ﴿٦﴾ وَ هَذَا الْبَلَدِ الْأَمِينِ ﴿٦﴾ لَقَدْ
خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٦﴾ ثُمَّ
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٦﴾ إِلَّا الَّذِينَ آمَنُوا
وَ عَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٦﴾
أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ﴿٦﴾

ALLAH'S NAME (WE) BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. AN OATH by THE FIG, AND by THE Olive
2. AND by THE MOUNT TOOR (Sinai)
3. AND by this City of Refuge
4. UNDOUBTEDLY, WE HAVE CREATED MAN (HUMANS) IN THE BEST of FORMS
5. THEN WE RETURNED HIM TO THE LOWEST of LOW CONDITIONS
6. BUT for THOSE who BELIEVE(d), AND PERFORMED VIRTUOUS DEEDS, FOR THEM THERE IS ENDLESS REWARD
7. SO WHAT IS IT, WHICH CAUSES YOU TO REJECT THE JUDGEMENT?
8. IS ALLAH NOT THE MOST SUPREME JUDGE of All judges?

CONNECTION & SIGNIFICANCE

Surah At-Teen, was revealed in Makkah, and it consists of eight articles.

In the very beginning of this Surah, there are four things on which an Oath was taken. The ‘Teen’ and ‘Zaitun’ refers to the fig and the olive, which people consume (eat).

It could also refer to those holy blessed and beneficial places where these trees grow. There is also a viewpoint which states that the place where Hazrat Esa (Alaihis salaam) was born is where figs and olives grow in abundance.

‘Toor Seena’ refers to the place (Mount Sinai) where Hazrat Musa (Alaihis salaam) was blessed with conversing with Allah, and ‘Baladul Ameen’ i.e. Makkah Mukarramah is the Holy land where our Beloved Nabi ﷺ was born.

From this discussion, the connection to the preceding Surah becomes evident, because, in the preceding Surah, the excellence and status of the Imamul Ambia ﷺ were discussed explicitly, whereas in this Surah, it is being discussed implicitly. And it also discusses the excellence of the other Ulul Azm Ambia (i.e. The most superior amongst Prophets Alaihimus Salaam).

The excellence of Rasoolullah ﷺ has been mentioned in this manner that he ﷺ is the leader of the best creation (i.e. the Humans), whom Almighty Allah created in the best of forms. Also, the excellence of that City has been mentioned, wherein the beloved Rasool ﷺ was born, and he ﷺ spent most of his physical life on

earth there. In the preceding Surah, the Beloved Rasool ﷺ was blessed with the glad-tiding of the exaltation of his remembrance, whereas in this Surah those who brought Imaan on him ﷺ have been given the glad tidings that they shall be blessed with endless rewards.

In the preceding Surah, it was mentioned, that when one finishes one virtuous action, he should make an effort in the next virtuous action and that the servant should turn his attention towards Allah (in Dua). In this Surah, it is being explained that man has been created in such a manner that he can fulfil these duties properly. Also, it has been explained here that the 'Day' will come when the Most Supreme Judge of all judges, will reward or punish every person based on his good or bad deeds.

SHAAN-E-NUZUL

This Surah (At Teen) was revealed after Surah Al Burooj. The situation at that time was that the unbelievers and polytheists were rejecting and refuting the realities of Qiyaamat (The Last Day), and their minds were questioning the issue of good and bad deeds, and they were not accepting the realities of reward and punishment. This Surah was revealed as advice to those refuters of Qiyaamat.

In this Surah, they have been told that your Creator and Sustainer who is the Most Supreme Judge of all judges; the power of His Divine Justice and Fairness is that every person will receive reward or punishment according to his good or bad deeds. Even after accepting Allah as 'Ahkamul Haakimeen' (The Most Supreme Judge of all judges), is there any room to reject Qiyaamat, and that there is reward or punishment by good or bad deeds. Definitely Not!

THE COMMENTARY of

وَالَّتَيْنِ وَالزَّيْتُونِ

‘AN OATH by THE FIG, AND by THE Olive’

‘Teen’ refers to the fig, which is a delicious fruit, which is pure and beneficial. Hazrat Ibn Ab’bas, Mujahid, Hasan Basri, Ibrahim Nakhi’i and other Mufas’sireen have mentioned, ‘The Fig and Olive (here) refer to the same figs and olives which people eat.’

‘When the Jannati Garb was separated from the blessed body of Hazrat Adam (Alaihis Salaam), it has been mentioned in the Qur’an, that he (Alaihis salaam) began sticking leaves onto his body يَخِصِفُنَ عَلَيْهِمَا مِنْ زَرْقِ الْجَنَّةِ. It has been mentioned that these leafs were the leafs from the fig tree. It is due to this that the Oath of the fig was mentioned. [Qurtubi]

THE FIG

There are certain apparent special qualities of the Fig (sweet fig): It is very tasty and also an excellent medicine. It is more beneficial to eat first thing in the morning, even before brushing. It is very tender and also quick digesting. It dissolves phlegm and opens the blockages in the liver and spleen. It cleans the kidneys, removes stones from the kidneys and bladder, clears toxins and harmful matter through perspiration; it makes the body healthy, removes bad breath, helps the hair grow and protects one from a stroke.

It has been mentioned that Nabi Kareem ﷺ ate figs and said to the Sahaba (companions), Eat it (Figs)! If I had to say that a fruit had come down from Jannat, then I would have mentioned then it would be this fruit, because the fruits of Jannat are without seeds (pith). Eat this, it ends (Cures) piles (haemorrhoids) and is beneficial in joint pain.

There are also some hidden or intrinsic unique qualities of the fig, which have a kind of similarity to the Blessed and splendid personalities:

1. Like the Ahl'ullah (The pious servants of Allah), it's extrinsic and intrinsic is the same, because it neither has a pith nor any peel, and neither is there anything in it which needs to be thrown away. In other words, all of it is very beneficial.
2. The fig tree bears fruit even before its flowers bloom, whereas in other trees the flowers come first, and then they bear fruit. In other words, it has selfless qualities, meaning that even before it is adorned by flowers, it benefits others, whereas other trees first benefit themselves and then others.
3. Many other trees bear fruit only once in a year, but this fruit bears fruit many times in the year. Hence its blessings are more than the other fruit bearing trees.
4. This tree does not grow very tall, and neither does it have thorns. In other words, to get its fruit is easy, and in doing so, there is no risk of harm or damage. This too is one of the qualities of the Ahl'ullah, that they are near to those who are the seekers of their blessings, and they are also not of bad character.

THE OLIVE

The 'Zaitun' 'Olive' (Tree) is a very blessed tree. It has been referred to as 'Blessed Tree' in the Holy Qur'an. It has been mentioned in the Hadith Shareef, Eat the olives and use its oil, because it is from the 'Blessed Tree' [Tirmizi]

Like the fig, it is also a form of nourishment, a medicine and a fruit. The leaves of an olive tree do not fall off. Many of the benefits which are found in the fig are also found in the olive, and some are even more than the fig.

The oil from unripe olives is used in lamps and lanterns etc., and this gives out a very clean and pure brightness. The oil from ripe olives is very beneficial in joint pains, and it used for rubbing on the head and body. It is also used in place of curry and is eaten with roti (bread).

It has no cholesterol and is also a good medicinal means of lowering the cholesterol. Drinking olive oil clears the stones in the gallbladder and is good in de-worming. It gives strength to the eyes and prevents cataract. The stick of the olive tree is good to use as a Miswaak.

Nabi ﷺ passed by an olive tree, so he ﷺ broke a Miswaak from it and said, The best Miswaak is from the Blessed Tree, The olive tree. It cleans the mouth and removes bad breath. The use of the Olive Miswaak is my Sunnat and the Sunnat of the Past Ambia (Alaihimus Salaam). [Tabrani Awsat]

There are also some hidden and intrinsic qualities of the Olive which have a similarity to the Awliyah Allah:

1. Olive oil is has a glow in it, and when burnt it gives a very clear and bright light, which is free from smoke. The existence of the Awliyah Allah is also full of light, and their Nooraniyat (brightness) is free from sensual and carnal resentment.

2. In the Holy Qur'an Hazrat Ibrahim (Alaihis salaam) was compared to an Olive Tree. Almighty Allah says,

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ

‘Brightened from a blessed olive tree’
[Surah An-Noor (24), Verse 35]

Even the Awliyah Allah receive the blessings from the Light of Mustafa (Noor-e-Mustafa) ﷺ, and they too are glowing, for the Anwaar-e-Ilaahiyah (Rays of Divine Light) is revealed upon them, and they (then) bless the seekers of this blessing with the light of guidance.

3. The olive tree grows in dry mountainous terrain, and it exists for thousands of years without any nurturing. Even the blessings and the benedictions of the Awliyah remain in the world for lengthy periods of time, giving benefit to the people continuously.

4. The land of the olive is Syria, which has been the land and the centre of many Ambia عليهم السلام and as we know the residence of one place always have some special connection to other residents of that place.

STATEMENTS of MUFAS'SIREEN CONCERNING THE FIG AND THE OLIVE

One view or statement is that 'Teen' (fig) refers to that Masjid which after the great floods, Hazrat Nuh (Alaihis salaam) built on the Mount Judi and 'Zaitun' (olive) refers to the Masjid of Baitul Muqad'das.

One viewpoint is that fig and olive refers to the places (countries) where these trees are found abundantly, and this is Syria, which is the birthplace and residence of many Ambia e Kiraam (Alaihimus Salaam), which the Holy Qur'an referred to as a 'Blessed Land'. Almighty Allah says,

إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا لِلْعَالَمِينَ

Towards the land wherein We have kept blessings
for the entire universe. [Surah Al-Ambia (21), Verse 71]

THE COMMENTARY of

وَطُورِ سَيْنِينَ

'AND by THE MOUNT TOOR (Sinai)'

'Toor' refers to a Mountain and 'Sineen' refers to 'beautiful' and 'blessed'. Toor Sina (Mount Sinai) is that place where Hazrat Musa (Alaihis salaam) was blessed with conversing with Almighty Allah.

THE COMMENTARY of

الْبَلَدِ الْأَمِينِ

‘And by this City of Refuge.’

This refers to Makkah Mukarramah. The City being referred to ‘Ameen’ here means that it protects and shields those who enter into it like a trustworthy person takes care of that which is kept in his trust. Hence, any person or animal which enters into the (boundaries) of Makkah, is counted as being protected and safe.

All these four things (mentioned) above are full of blessing and beneficial. By taking Oaths of these things, the reality of man being created in the best of forms and moulds, or his poise in appearance and intelligence, is being announced.

In this, there is a sign that just as the fig and the olive have been created as a means of nourishment and a means of cure for man’s illnesses, likewise for man’s spiritual nourishment and for his protection and safety, Toor Sina and Makkah have been made. Similarly, for the sake of giving man proper training and for his success in this world and in the hereafter, Ambia-e-Kiraam (Alaihimus Salaam) were sent, who are the best examples of creation ‘in the best of forms’. Another Tafseer mentions that the place where they fig grows is ‘Baitul Muqad’das’, in other words, the place where Hazrat Esa (Alaihis salaam) was born, and the place where the olive grows is Syria which is the birthplace of many Ambia-e-Kiraam (Alaihimus Salaam). On the Mount of Toor, Hazrat Musa (Alaihis salaam) conversed with Almighty Allah, and in Makkah Mukarramah, Rahmat-e-Aalam Muhammadur Rasoolullah ﷺ was

born. The actual aim of taking these Oaths is to show the excellence of the Ambia-e-Kiraam (Alaihimus Salaam) because these blessed personalities are the best examples of man being created in the best of forms. And the attributes, lives and character of these heavenly souls is evidence to the fact that on the basis of appearance and intelligence, Almighty Allah created man on the best mould of restraint. Another Tafseer mentions that Teen and Zaitun are names of mountains in Baitul Muqad'das where Esa (Alaihis Salaam) was born. Musa (Alaihis salaam) was arrived in Toor Seena and Sayyiduna Muhammad Mustafa ﷺ arrived in Makkah. The sacred places where these great Ambia-e-Kiraam (Alaihimus Salaam) arrived (were born) are witness and bear testimony that human nature was moulded in a beautiful mould of justice and control.

THE COMMENTARY of

فِي أَحْسَنِ تَقْوِيمٍ

‘IN THE BEST of FORMS’

Almighty Allah says, ‘Undoubtedly, We have created man (humans) in the best of forms (moulds)’

This is the reply to above-mentioned Oaths. In other words, we have created man in the best of moulds, in appearance, personal stature, instinct and natural disposition. In brief, this means that Allah created man in the best of forms (moulds) in every aspect. فِي أَحْسَنِ تَقْوِيمٍ ‘in the best of forms’ actually means فِي أَعْدَلِ خَلْقٍ (We created man) ‘in the best mould of fairness and restraint.’ [Tafseer Ibn Jareer]

The result of all the statements of the illustrious Mufas'sireen is that Almighty created man in the best way he should be created, based on physical and intellectual abilities.

Shaykh Ibn Arabi ﷺ states, Allah has not created any creation more beautiful than humans. Almighty Allah blessed people with the qualities such as life, ability, intent, the power of speech, the power of seeing, the power or hearing, capacity to plan, and wisdom. [Qurtubi]

All these are the Blessed Attributes of Allah, so it means that man is the manifestation of Allah's Attributes. The Beloved Rasool ﷺ said, 'Undoubtedly Allah created man based on His Attributes.' [Bukhari]

Almighty Allah blessed man with the light of intelligence and insight of the heart, and Allah adorned him with extrinsic and intrinsic senses, thereby bestowing upon him the station of being representative of Allah on earth, and then Allah placed the crown of honour and excellence on the head of the one created in the best of forms.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

'And verily We have revered the Children of Adam, and we transported them in the land and sea, and (We) blessed them with sustenance from excellent things, and We exalted them with greatness over many of Our creation' [Surah Bani Isra'eel (17), Verse 70]

It has been mentioned in the Hadith Shareef that the Momin (True Believer) is regarded as more magnanimous by Allah compared to the Angels. The reason for this is that the Angels have been blessed with intellect, but they do not possess desire. This is why they are continuously in the Ibaadat of Allah. Whereas animals possess desire but do not have intellect, hence they act upon their desires. As for man (humans), he is the combination of both intellect and desire, so the one who has allowed his intellect to overpower his carnal desire and lust, becomes more magnanimous than the Angels. And the one who allows his carnal desire and lust to overpower his intellect (i.e. sanity), then such a person is worse than animals. [Khaza'in ul Irfan]

All the animals walk with their heads lowered towards the ground, and almost all of them need to lower their heads towards the ground to get its nourishment, but Almighty Allah has created man in an exalted stature.

This is why when he walks, his face does not face the ground, and for him to attain his nourishment, he does not have to direct his face towards the ground. He takes a morsel (of food) in his hand and then puts it into his mouth.

In the interpretation of 'Ahsan-e-Taqweem' also includes this point that man has been created perfectly to fulfil the purpose of his creation. Hence, Almighty Allah says,

وَنَفْسٍ وَمَا سَوَّيْنَاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ
مَنْ زَكَّاهَا ۚ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝

‘And by the soul! And By Him who made it perfectly. Then He placed in it (his heart), the awareness of his wrongs and his piety. Indeed he has reached success, who has made it (the soul) pure. And truly, unsuccessful is he who obscured it in sin.’ [Surah Ash-Shams (91), Verses 7-10]

There is not much difference between humans and animals when it comes to issues related to hearing, seeing, hunger and thirst, desire and childbearing, fighting enemies and protection, etc.

The actual difference is in intellect and experience, and it is based on inspired guidance that man has been commanded that, with the power of choice which has been given to him, he should walk the righteous path, and he should protect himself from sinful actions.

Concerning this verse, Allama Qurtubi رحمہ اللہ mentioned a very interesting incident. The highly ranked personal assistant of Khalifa Mansur, whose name was Esa bin Musa said to his wife, If you are not as beautiful as the moon, then upon you is three Talaaq. On hearing this, she went into her private chambers and said, you have given me Talaaq (divorce).

Esa became very troubled. He mentioned this dilemma to the Khalifa. This case was presented to the Ulama, and all said that the Talaaq had applied. There was one particular Aalim, who was the student of Imam Azam Abu Hanifa رحمہ اللہ. Only he remained silent. When the Khalifa questioned him concerning this, he recited the Tasmiyah and then recited Surah At-Teen, and then said, O Ameer Al Momineen! Allah created man in the best of forms, and there is nothing else which can be more beautiful than a human. On hearing this, all the Ulama were astonished and they all unanimously then said. Indeed the Talaaq is not applicable on this lady.

THE COMMENTARY of

أَسْفَلَ سَفَلَيْنِ

‘THE LOWEST of low CONDITIONS’

The Holy Qur’an says, ‘Then we returned him to the lowest of low conditions.’

It is a fact that when something falls from a height, it is usually more badly damaged (compared to something which falls from much lower). Since man have been blessed with the gifts of intelligence, senses, and the power of choice, then when he puts out the flame of knowledge and understanding and follows his carnal desires, thereby becoming so absorbed in it, that he does not even think about being obedient towards his Creator and his Rub Allah Almighty and His Beloved Nabi ﷺ, he falls from the station of being regarded as ‘The best of Creation’ and becomes worse than a senseless animal. (Allah shows that) When such a person continues to reject what is righteous, and he goes towards wrong, then We leave him to fall to the lowest level which he has chosen.

His final destination is hell-fire which is undoubtedly lowest of the low destinations (and the worst abode).

Almighty Allah says,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ
أُولَٰئِكَ هُمُ الْفَاسِقُونَ ط

‘And be not like those (people) who were oblivious of Allah, so Allah plunged them into calamity, (thereby) causing them to forget themselves; it is they who are the transgressors.’ [Surah Al Hashr (59) Verse 19]

Allah created humans with the best intellect and form (appearance) and blessed them with the capability of being able to be the Manifestation of His Divine Attributes. So, now if they waste this capability they then reach the disgraceful level of اسفل سافلين (i.e. the lowest of the low). Qazi Thana’ullah Panipati (Rahmatullah Alaih) writes,

When man discards his capability (ability), and he leaves that which will bless him with success and salvation, and he leaves that which will be the means of attaining the pleasure of Allah and starts to perform those actions which are kufr and the means of earning the wrath of Allah, then he becomes from amongst the lowest of the low, and he falls to a level lower than every one of the lowest of creatures. Then, his condition and outcome are worse than that of dogs and swines, and even worse than the shaitaan. [Tafseer Mazhari]

The above-mentioned statement was not mentioned by hatred or short-sightedness, but this is something which is the philosophy of the Qur’an.

Almighty Allah says,

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ط مَنْ لَّعَنَهُ اللَّهُ
وَعَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطُّغُوتَ ط
أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ

‘(O My Beloved ﷺ) You say, Shall I inform you concerning those who by Allah, are in a more deplorable condition than that? (They) are those whom Allah has cursed, and He sent His Wrath upon them, and He turned some of them into monkeys and swines, and devil worshippers; Their destination (final abode) is the worst destination, and they have strayed further away from the righteous path.’ [Surah Al Ma’idah (5), verse 60]

THE COMMENTARY OF VERSE 6

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ط

BUT FOR THOSE WHO BELIEVE(d), AND PERFORMED VIRTUOUS DEEDS,
FOR THEM THERE IS ENDLESS REWARD

Those who bring Imaan in Allah and His Beloved Habeeb ﷺ and then perform virtuous deeds are the ones who remain steadfast in ‘this best of forms’ on which Allah Almighty created them. For such fortunate people there is such a reward from Allah Kareem, which is never ending.

When these fortunate people will be leaving this world (to journey into the hereafter), then they will be blessed with this refreshing glad-tiding,

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ

‘O Content Soul! Return towards your Rub, (in this manner) that you are pleased with Him, and He with you. Then enter amongst my chosen servants, and enter into my Jannah (Heaven). [Surah Al Fajr (89), Verses 27-30]

One statement mentions that **أَسْفَلَ سَافِلِينَ** refers to old-age. By this statement and view, the commentary of this verse will read. Even though during old-age, the virtuous deeds of and old person become less, but in the Book of Deeds, the same deeds shall be recorded which he performed when he was young and healthy.

It is mentioned in the Tafseer Jalaalain that, ‘When a person becomes so old that he is unable to perform virtuous deeds, then the same deeds are written for him, which he used to perform (when young and healthy)’.

The Beloved Rasool ﷺ said, When a Muslim becomes old or if he is on journey (and on the basis of this powerlessness, he is not able to perform his habitual practices) then Almighty Allah commands the Angels, Write for him those actions which he used to perform in his good health and when he was resident (a non-traveller). [Bukhari]

THE COMMENTARY OF VERSES 7 & 8

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ۚ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

SO WHAT IS IT, WHICH CAUSES YOU TO REJECT THE JUDGEMENT?
IS ALLAH NOT THE MOST SUPREME JUDGE OF ALL JUDGES?

One meaning of this verse is that ‘O Refuter! Now, what is it that which causes you to refute what is Righteous, in other words, what causes you to deny (the issue of) reward and punishment.’

Another meaning is that,

‘O My Beloved! After such great proofs, who can refute you concerning (the reality) of reward and punishment.’

Man knows well that Almighty Allah created him from a drop of water (liquid, i.e. semen) and then gradually He blessed him with an excellent appearance (after passing stages of formation), and then from an infant He brought him into a young adult. He then allowed him to progress to middle age until old-age overcame him.

This physical change is proof to the fact that even after a person dies, Allah has the Divine Power to bring him back to life.

Almighty Allah says,

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾
الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿٨٠﴾

‘(The unbelievers said), Who is it that can give life to the bones after they have already disintegrated? (O My Beloved ﷺ) Say you, He will bring them to life, Who created them for the first time, and He is the Knower of every single creation.’ [Surah Yaseen (36) Verses 79-80]

Man is able to see and observe for himself that there are those who live the lives of Imaan and virtuous deeds and live on the level of those created ‘in the best of forms.’

Whereas on the other hand there are those who live a life of greed and lavishness, and selfishness and wickedness, with pride and injustice, soaked in in wrongdoings and sin, letting themselves fall into the lowest of levels, to the extent that there is no noticeable difference between the objective of the lives of such people and the lives of animals.

You should decide for yourself; is it the demand of the intellect and understanding that the result and outcome of both should be the same?

Will justice and virtue want those who live pure and respectable lives to go without reward and for those who live such lowly lives to go without being punished?

Allah says in Surah Al Qalam,

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۚ مَا لَكُمْ بَعْثًا كَيْفَ تَحْكُمُونَ ﴿٦٨﴾

Should we liken the Muslims to the offenders? What has happened to you? What kind of decree do you command?

[Surah Al Qalam (68), Verses 35-36]

Almighty Allah says,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ

‘Do those who have sinned think that We will make them like those, who brought Imaan and did good deeds, so that both their lives and death become alike? (Certainly not) What a corrupt decree they command! [Surah Al Jaathiya (45) Verse 21]

In other words, when the lives of the pious and the evil (sinful) people are not alike, then (surely) their deaths and hereafter cannot be alike.

This is the demand of Justice. When one expects justice from the Ruler or person of Authority in the smallest place, expecting him to punish the criminals and reward the ones who do good, then think for yourself, is Allah Almighty, not the Greatest and Most Supreme Judge of all judges? Indeed He is, then do you expect that Allah will not be fair and just?

Will He treat the pious and the evil alike? Absolutely Not!

Almighty Allah says,

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَ
لَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ﴿٢٢﴾ إِنَّ
اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾

‘Not equal are the blind and the seeing, and neither the darkness and the brightness, and nor the shade or the bright sunshine; and not equal are the living and the dead.’ [Surah Al Faatir (35) Verses 19-22]

Similarly, in Surah Al Mujaadala the ‘Hizbush Shaitaan’ and ‘Hizbul’lah’ have been mentioned, and it was said, The party of Shaitaan are in loss, and the party of Allah are successful.

In the last verse of Surah At-Teen Rasoolullah ﷺ was blessed with consolation and an assurance that, O Beloved ﷺ! Do not be saddened; Is Allah not the Most Supreme Judge of all judges?

Indeed He is! So He (Allah) will present judgement between you and those who refute you, and He will punish the refuters (i.e. rejecters).

The Beloved Rasool ﷺ said, When you recite this Surah, and when you recite the final (last) verse, then say,

بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ

Yes, I too am amongst those who testified together with those witnesses. [Abu Dawud, Tirmizi]

سورة العلق

SURAH
AL ALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَ رَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ
لَيَظْغَىٰ ﴿٦﴾ أَنْ رَآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ
الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَى
الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ

إِنَّ كَذَّبَ وَتَوَلَّى ^ط ۝ ^ط ۱۳ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ
 يَرَى ^ط ۝ ^ط ۱۴ كَلَّا لَئِنْ لَّمْ يَنْتَهِ ^{لا} لَنَسْفَعًا
 بِالنَّاصِيَةِ ^{لا} ۝ ^{لا} ۱۵ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ^ج ۝ ^ج ۱۶
 فَلْيَدْعُ نَادِيَهُ ^{لا} ۝ ^{لا} ۱۷ سَنَدْعُ الزَّبَانِيَةَ ^{لا} ۝ ^{لا} ۱۸
 كَلَّا ^ط لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ^{ع السجدة} ۝ ^ع ۱۹

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. READ IN THE NAME OF YOUR RUB, WHO CREATED;
2. MAN FROM A CLOT OF BLOOD
3. READ! AND YOUR RUB ALONE IS THE MOST GENEROUS
4. HE, WHO TAUGHT WRITING BY THE PEN,
5. (HE) TAUGHT MAN (THAT) WHICH HE DID NOT KNOW
6. YES SURELY! MAN IS CERTAINLY DEFIANT
7. (IN THIS, THAT) HE REGARDS HIMSELF ENRICHED
8. UNDOUBTEDLY, YOUR RETURN IS TOWARDS YOUR RUB
9. SEE YOU HIM, WHO PROHIBITS,
10. A (TRUE) SERVANT WHEN HE IS PERFORMING HIS NAMAAZ?
11. SEE YOU, IF HE WERE ON (THE PATH OF) GUIDANCE?
12. OR IF HE WOULD HAVE COMMAND PIETY, THEN HOW GOOD IT WOULD BE
13. SEE YOU IF HE REJECTS (THE TRUTH), AND TURNS HIS FACE AWAY; THEN WHAT WILL BE HIS STATE?
14. DOES HE NOT PERCEIVE THAT ALLAH IS SEEING (HIM)

15. YES INDEED, if HE DOES NOT DESIST, WE shall SEIZE him by
his FORELOCK AND DRAG him

16. WHICH FOREHEAD, A DECEITFUL, sinful (ONE)

17. NOW HE SHOULD CALL UNTO his COALITION

18. WE will NOW SUMMON (OUR) soldiers

19. YES INDEED, LISTEN NOT TO him, AND PROSTRATE, AND
BECOME NEAR TO US.

CONNECTION & SIGNIFICANCE

This Surah is has a very deep and close connection to Surah At-Teen. Surah Teen discusses man being created in a beautiful form (appearance), (and) in this Surah man has been shown the path of guidance so that he may remain established in this beautiful mould and appearance; the first stage of which is the acquiring of knowledge.

In Surah Teen, the creation of the mould and the appearance of man is discussed, and here his 'Biological' creation is being discussed. In the previous Surah, man being created in the best mould was discussed, and in this Surah, the discussion is about man being created from a clot of blood.

The previous Surah explains man being the greatest of creation, and the epitome of splendours, and in this Surah, the reality of man's creation is being mentioned, that he was created from a clot of blood. However, the knowledge bestowed upon him by Allah, allowed him to become Ashraful Makhluqaat (Greatest creation).

In Surah Teen, those who rejected and refuted (the true word) were reproached, and they were given the frightening news of being thrown into Asfalus Saafileen (The Lowest of Low levels). Whereas in this Surah the leader of the refuters Abu Jahl is being discussed and his arrogance and impure and wicked ways are being mentioned, due to which he is deserving of Asfalus Saafileen.

SHAAN-E-NUZUL

This Surah has two sections (parts). With the first five verses of this Surah, the descending of Revelation upon Nabi Kareem ﷺ commenced, whereas the verses from verse six up to the end of this Surah were revealed upon Rasoolullah ﷺ when he ﷺ began performing Namaaz in the Haram-e-Kaaba, and when Abu Jahl made threats and tried his evil ways to stop him ﷺ from Ibaadat.

According to the majority of the Mufas'sireen in the form of the first revelation, the first five verses of Surah Al Alaq were revealed upon Nabi Kareem ﷺ, but the first complete Surah which was revealed upon the Beloved Rasool ﷺ was Surah Faateha. Ummul Momineen Hazrat A'isha Siddiqah رضي الله تعالى عنها states, The initial Revelations upon Nabi Kareem ﷺ commenced in the form of true dreams. It would happen just as Huzoor ﷺ would dream something. Then, the desire to go into seclusion entered the heart of Nabi ﷺ. He ﷺ would enter the Cave of Hira and perform the Ibaadat of his Rub in seclusion. He ﷺ would take his necessary provisions for eating and drinking with him, and he ﷺ would spend many nights (on end) there, in Ibaadat. During this time, all of a sudden, Wahi (Revelation) descended upon him ﷺ. Jibra'eel (Alaihis salaam) descended and said, اقْرَأْ (Iqra! i.e. Read) The Beloved Rasool ﷺ said, مَا أَنَا بِقَارِئٍ 'I am not a reader' (i.e. I will not read).

Hazrat Jibra'eel (Alaihis salaam) embraced him tightly against to his chest, and then released him ﷺ and said, 'Read' (Iqra), and he ﷺ replied with the same answer as the first time. This happened thrice.

Then, Jibra'eel (Alaihis salaam) said,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَ
رَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ
يَعْلَمْ ۝

'Read in the Name of your Rub, Who created man from a clot of blood. Read! And your Rub alone is the Most Generous. He, Who taught writing by the pen. (He) taught man (that) which he did not know.'

Rasoolullah ﷺ then recited these five verses. Due to this incident, he ﷺ was overwhelmed with fear (of Allah). When he ﷺ reached home, his blessed body was trembling. He ﷺ said to Hazrat Khadija رضي الله تعالى عنها Cover me with a sheet. She covered him ﷺ with a sheet. When the fear passed, he ﷺ mentioned the entire incident to Hazrat Khadija رضي الله تعالى عنها and he ﷺ said, I was in fear of my life. On hearing this, Hazrat Khadija رضي الله تعالى عنها said, Never! By Allah! Allah will never allow you to be humiliated. You are kind towards your relatives, you always speak the truth, you carry the burdens of the weak, you financially assist the needy, you are always hospitable towards your guests, and you always help those who are in difficulty. Hazrat Khadija رضي الله تعالى عنها then took him ﷺ to her paternal cousin Waraqa bin Naufil, who used to write the 'Injeel' in Arabic. He had become very old, and he had also lost his vision. Hazrat Khadija رضي الله تعالى عنها said to him, O my paternal cousin, Listen to what your nephew is saying? Huzoor ﷺ mentioned the entire incident to him, so Waraqa said; the very same Angel has appeared to you, who appeared to Hazrat Musa (Alaihis salaam).

If I were in my youth! (Then) I wish I could have been alive when your people will cause you to leave your native land. Huzoor ﷺ asked, Will my people (tribe) cause me to leave this place? Waraqa said, yes! Whenever someone brought a Message like you have, he was ill-treated. If I were to be alive at that time, I would assist you to the best of my ability. [Bukhari]

FEW NOTEWORTHY POINTS FROM THIS HADITH

Initially the knowledge of the unseen began to descend upon the heart of Nabi Kareem ﷺ in his dreams, and then the love to be in seclusion came into his heart, so that his ﷺ heart may become empty of the thoughts and concerns of the world, and so that he ﷺ may direct his attention towards his Rub with complete devotion. Allah instilled His Noor e Ma'rifat upon the blessed heart of Nabi Kareem ﷺ and when this happened, then he would perform his Ibaadat according to this, in the Cave of Hira until he began to see the Aalam-e-Malakut (Domain of Angels, i.e. the Heavenly Realm) while in an awakened and conscious state. It is for this reason that upon seeing Hazrat Jibra'eel (Alaihis salaam), he immediately recognised him. Just as we can differentiate between humans and animals, in a similar manner, Almighty Allah blesses every Nabi with such a quality that they can observe and see the Angels, and they can differentiate between the Angels and shaitaan.

For Rasoolullah ﷺ to experience fear and anxiety after the descending of the Wahi, and him ﷺ saying, 'I was in fear of my life' was not by any doubt. Something to ponder and pay careful attention to is that, When Rasoolullah ﷺ had recognised Jibra'eel (Alaihis salaam) and the Wahi (Revelation) had already descended, and he had full conviction in the Wahi being 'Kalaamullah' i.e. the Divine Word of Allah, then could he still have any doubt in the fact

that he ﷺ is a Nabi? Absolutely Not! This fear was due to bearing the great responsibility of Nubuwwat and Risaalat, meaning he felt that he ﷺ should not leave any shortage in fulfilling the Duty Nubuwwat and Risaalat.

TRANSLATOR'S NOTE

This was the fear of Allah, for the fear of bearing this great responsibility is a responsibility which was bestowed upon Nabi ﷺ from Allah, so in reality, it was the fear of Allah. Also, the feeling where he ﷺ felt he should not leave any shortage in fulfilling this Duty of Nubuwwat and Risaalat, does not mean that he ﷺ doubted his Allah given ability and authority, but it was the humility and the devotion of Nabi Kareem ﷺ towards his Rub that he experienced this feeling.

Imam Nawawi رحمه الله writes that Qadi Iyaaz Maaliki رحمه الله states, 'The fear which Nabi ﷺ felt, was not because he in any way doubted this Kalaam (Divine Word) being Wahi-e-Ilaahi (Revelation from Allah), but he feared that he should leave not shortage in fulfilling this great responsibility; (and he felt) that it should not be so that he may not be able to satisfy the demands of the Wahi-e-Ilaahi.'

It is for this very reason that Hazrat Khadija رضي الله تعالى عنها replied to Nabi Kareem ﷺ with the words,

كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا

'Never! By Allah! Allah will never allow you to be humiliated'
or 'Allah will never allow you to be unsuccessful.'

THE TYPES OF WAHI (REVELATION)

The literal meaning of the word ‘Wahi’ is, ‘To inform in a secretive manner.’ It is by this that ‘Ilhaam’ is also referred to as (a type of) ‘Wahi.’

Muhad’dith Ali Qaari رحمہ اللہ states in Mirkaat, The Annotation of Mishkaat as follows:

‘The technical (i.e. conventional) meaning of ‘Wahi’ is that this is the Kalaam of Allah which is connected to the heart of the Nabi ﷺ. So, the words of that Kalaam and its meaning were both revealed, and this Revelation was through Jibra’eel (Alaihis salaam), (and) that is the Qur’an Al Kareem. And that Kalaam which was revealed upon Rasoolullah ﷺ only in meaning, and he ﷺ then mentioned it in his words, then this is ‘Hadith-e-Nabawi ﷺ.’

Almighty Allah says

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ^ط

And no human is eligible that Allah may converse with him, but in the form of Divine Revelation, or (in this manner) that the person is behind the veil of excellence (where he is not able to see the One Speaking). Or that He (Allah) sends down an Angel, so that, he may pass the Revelation, by His Divine Command, which He Wills. [Surah Al Shoorā (42), Verse 51]

In the light of Qur'an and Hadith, few categories of Wahi are being mentioned here:

- Huzoor ﷺ listening to the Divine Kalaam like Musa (Alaihis salaam) was blessed with listening to the Divine Kalaam
- For Revelation to descend through a special Angel
- For something to be inspired upon the heart (be it in an awakened state or a dream)
- For Wahi to descend in the form of a ringing sound (bell-like sound)
- Allah conversing with Nabi ﷺ in his dream, as is evident from the Hadith of Tirmizi
- Allah conversing with Rasoolullah ﷺ in an awakened (not a dream) state, like on the eve of Me'raj
- Hazrat Jibra'eel (Alaihis salaam) descending in the form of a Sahabi or Bedouin and then speaking
- Jibra'eel (Alaihis salaam) descending in his original form, like when he came displaying his 600 wings
- When Huzoor ﷺ was shown some incident in his dream, like when Ibrahim (Alaihis salaam) saw in his dream that he was sacrificing his son.

NUBUWWAT, EVEN BEFORE THE ANNOUNCEMENT

Sadrush Shariah Allama Muhammad Amjadi Ali Azmi (Alaihir Rahma) states, Nubuwwat is not 'Kasbi', i.e. it is not something that can be acquired through self-effort and striving in worship.

This is something which Almighty Allah by His Grace bestows upon whom He Wills. Verily, He has bestowed it to those whom He has made worthy of this unique position. [Bahaar e Shariat]

Allah Almighty says,

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

‘Allah knows well where to place (entrust) His Divine Message.’

[Surah Al An'aam (6), Verse 124]

Every Nabi is born a Nabi and is one who is aware of Allah. However, he only announces his Nubuwwat as per the Divine Command of Allah, be this that he announces it in his infancy, like Hazrat Esa (Alaihis salaam) did, or be it that he announces it at the age of forty, just as Rahmat-e-Aalam ﷺ was commanded.

Almighty Allah commanded him by saying

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۚ

‘O you who is covered in a Mantle, Rise, And Warn!’

[Surah Al Mudath'hir (74) Verses 1-2]

From childhood, our Beloved Nabi ﷺ was blessed with the deepest Ma'rifat of Allah (i.e. He knew Allah best and was always the closest and most beloved). When he ﷺ was born, he fell into Sajdah. [Mawahib ul Laduniyah, Al Khasa'is ul Kubra]

Sayyidah Amina رضى الله تعالى عنها states, I saw that after his ﷺ blessed birth, he placed both his hands on the ground, and he raised his blessed head towards the sky. [Mawahib ul Laduniyah, Al Khasa'is ul Kubra]

It is also from amongst the Khasa'is (Special Unique attributes) of Rasoolullah ﷺ that he ﷺ spoke immediately after birth, and his ﷺ first words were 'الله اكبر كبيراً والحمد لله كثيراً' 'Allahu Akbar Kabeera Wal Hamdu Lil'laahi Katheera.' [Al Khasa'is ul Kubra]

It is mentioned in the Holy Qur'an that immediately on being born, Esa (Alaihis salaam) was mentioned his Station of Nubuwwat, and he (Alaihis salaam) said,

إِنِّى عَبْدُ اللَّهِ ﷻ أَتَنِى الْكِتَابُ وَجَعَلَنِى نَبِيًّا

'Undoubtedly, I am the servant of Allah, He gave me the Book, and He made me a Nabi (Bearer of the Unseen)' [Surah Maryam (19) Verse 30]

It is mentioned in the Holy Qur'an that when the brothers of Hazrat Yusuf (Alaihis salaam) cast him into the well, Almighty Allah sent revelation upon him. It is mentioned that he was either seven or twelve years of age at this time. Revelation descended upon Hazrat Ibrahim (Alaihis salaam) during his childhood as well. [Madaarij un Nubuwwat]

The demand of Imaan and intellect is that when Hazrat Esa (Alaihis Salaam) mentions his Nubuwwat at birth, and Yahya (Alaihis Salaam) and others also were blessed with Nubuwwat (announcing it) in their childhood, then our Beloved Nabi ﷺ being the Imam ul Ambia and Afdalur Rusul has more right that he be born on the great station of Nubuwwat. The Great Mufas'sir Allama Aalusi ؒ states, 'When Hazrat Yahya (Alaihis salaam) can be blessed with Nubuwwat at a very young age, and Hazrat Esa (Alaihis Salaam) is blessed with Nubuwwat immediately after being born, then how is it possible that Rasool e Mu'azzam ﷺ would be deprived of this station of Nubuwwat at the time of his Birth, whereas he ﷺ is the beloved of Allah, and it is through his ﷺ blessing that Almighty Allah blessed all the Ambia with Nubuwwat.' [Tafseer Roohul Ma'aani]

Numerous Ahadith bear testimony to the fact that the Holy Chest of Rasoolullah ﷺ was split open during his childhood. Even, Huzoor ﷺ himself regarded the incident of the splitting of the Holy Chest to be signs of Nubuwwat, and he mentioned this as the proof of his Nubuwwat. Hazrat Abu Zarr Ghifari ؓ states, I asked the Beloved Rasool ﷺ, Ya Rasool'Allah ﷺ! How did you know that you were the Nabi of Allah? Rasoolullah ﷺ said, O Abu Zarr! I was in Makkah, and two Angels appeared to me. One came onto the ground, and the other remained in the air. One asked, Is he the (Chosen) one? The other replied, Yes. He said, Weigh him with one person? When I was weighed, I weighed more. He then said, Weigh him against ten men. When I was weighed (against them), I weighed more. Then on his word, I was then weighed against one hundred and then one thousand men, and I weighed more than all of them. Then one Angel said, Open his blessed chest! Hence, my chest was split open, and my heart was removed, and a black clot of blood was removed. Then one said, Seal his chest. So they sealed my chest.

They then kept the Mohr e Nubuwwat (Seal of Nubuwwat) between my shoulders. I was observing this entire occurrence (as it happened). [Musnad Ahmed, Sunan Daarimi, Dalaal'ul un Nubuwwat li Abi Nu'aim]

A similar narration is reported from Utbah bin Abdus Salami, and this is on the merit of being Hasan. [Ahmed, Sunan Daarimi, Majma uz Zawaa'id]

Hazrat Abi bin Ka'ab رضي الله عنه also reports the occurrence of the Splitting of the Holy Chest, and in this narration, there is detail mentioning that those two Angels were Hazrat Jibra'eel (Alaihis salaam) and Hazrat Mika'eel (Alaihis salaam). Haafiz Haithami has mentioned that the narrators of this Hadith are Thiqa (trustworthy and reliable). [Dala'il un Nubuwwat Li Abi Nu'aim, Majma uz Zawaa'id]

When did our Nabi, The Imam ul Ambia عليه السلام acquire the station of Nubuwwat? Concerning this, Imam Tirmizi رحمته الله presented the following Hadith with the merit of Sahih, Hazrat Abu Hurairah رضي الله عنه mentions that it was asked to Nabi Kareem عليه السلام **مَتَى وَجَبَتْ لَكَ النَّبُوءَةُ** Ya Rasool'Allah ﷺ! When was Nubuwwat proven for you? The Mercy unto the worlds who is full of Light عليه السلام said, **وَأَدْمُرُ بَيْنَ الرُّوحِ وَالْجَسَدِ** 'When Adam (Alaihis salaam) was (still) between body and soul' [Tirmizi, Musnad Imam Ahmed, Mustadrak lil Haakim]

Imam Taqi'ud'deen Subki رحمته الله states, The one who says that this Hadith means that Rasoolullah ﷺ was a Nabi in Allah's Divine Knowledge, then (that person) has not understood the meaning of this Hadith, because Allah's Divine Knowledge engulfs everything (i.e. It is in the Knowledge of Allah that all the Ambia were Nabis, then what special difference is there about Nabi ﷺ)?

The Beloved Nabi ﷺ attributing his Nubuwwat to that moment means that his Nubuwwat was bestowed upon him even at that time. It is for this reason that Hazrat Adam (Alaihis Salaam) saw his blessed Name written on the Arsh in this manner مُحَمَّدٌ رَّسُولُ اللَّهِ 'Muhammad ﷺ is Allah's Rasool.' So, it is necessary for this uniqueness of the Prophet ﷺ to be acknowledged and regarded as conclusive. It is on this basis that Rasoolullah ﷺ made his Ummah aware of this Unique Attribute, so that the Ummah may understand and realise this exalted status which he has been blessed with in the Divine Court of Allah, so that in realising this, they (the Ummah) may attain goodness (benefit). [Khasa'is ul Kubra]

Imam Bukhari and Imam Muslim's Ustad ul Asaatza and the Ustaaz of Imam Ahmed bin Hambal, Imam Abdur Raz'zaq رحمه الله has reported this Hadith in his Kitaabul Musan'naf with the chain of it being Sahih.

Hazrat Jabir رضي الله عنه asked, Ya Rasool'Allah ﷺ! Who did Allah Almighty create first? Noor e Mufas'sam ﷺ said, O Jabir! Almighty Allah first created the Noor of your Nabi from His Noor (i.e. blessing of His Noor). Then that Noor travelled to wherever Allah Willed. Then, there was no Lauh or the Qalam, or Jannat or Jahannam, or Angels, or Skies or the earth, or the sun or the moon or Jins or humans..... (Until end)

Imam Suyuti رحمه الله quotes a more detailed discourse of Imam Subki رحمه الله, 'So, that reality of Nabi Kareem ﷺ (i.e. Noor-e-Muhammadi ﷺ) which existed before the creation of Adam (Alaihis salaam); Almighty Allah blessed it with the qualities of Nubuwwat, and immediately blessed it with immense blessing at that moment, so he became Nabi. Almighty Allah had his ﷺ Name inscribed on the Arsh,

and He then made the Angels and other creation aware of this, so that all may realise his ﷺ exalted excellence. [Khasa'is ul Kubra]

Concerning the above mentioned Hadith, Imam Sha'raani رحمته الله states, Rasoolullah ﷺ was blessed with Nubuwwat before all the other Ambia (Alaihimus Salaam), and the Nubuwwat is proven then and regarded conclusive when the Ma'rifat of the Divine Shariat given by Allah is realised. [Al Yawaqee'at Wal Jawaahir]

In another Hadith narrated by Hazrat Abu Hurairah رضي الله عنه it is mentioned

كُنْتُ أَوَّلَ النَّبِيِّينَ فِي الْخَلْقِ وَآخِرُهُمْ فِي الْبَعْثِ

‘In creation, I was (am) before all the other Nabis, and in arrival, I was (am) the Final one’ [Dala'il un Nubuwwat li Abi Nu'aim]

Khaatam ul Ambia ﷺ was blessed with the Station of Nubuwwat and even that of Khaatamun Nubuwwat even before Hazrat Adam (Alaihis salaam) was created and sent, even though the dawn of this Station and Excellence became apparent in the fortieth year of his ﷺ life. It is mentioned, ‘This finality is at the level of appearance (arrival) and not in the level of confirmation.’ [Nashrut Teeb]

All these bright and clear proofs bear testimony to the fact that every Nabi is Nabi at birth, but they announce their Nubuwwat as per Allah's Divine Command. Also, our Nabi Imam ul Ambia ﷺ was blessed with the Station of Nubuwwat even before all the other Ambia (Alaihimus Salaam), and he was the Final Nabi to arrive (on this earth).

THE COMMENTARY of

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

‘READ IN THE NAME of your Rub, WHO CREATED;’

Rahmat e Aalam Noor e Mijas’sam ﷺ was absorbed in Ibaadat (of His Rub) in the Cave of Hira when the Angel appeared to him and said, ‘Read’. He ﷺ refused to read. This happened thrice.

In reality, he ﷺ did not want to be disturbed from the Ibaadat of Allah. When the fourth time the Angel said, ‘Read in the Name of your Rub’ then he ﷺ diverted his attention completely to the Angel, thinking that the One whom I am worshipping and the One in whose love I am absorbed is the One Whose remembrance (Zikr) he too (The Angel) is making, so he ﷺ then recited the verses.

Another commentary of this is that the letter ‘Ba’ in the word بِاسْمِ رَبِّكَ is there for ‘Isti’aanat’, in other words, he ﷺ was saying to the Angel, I will not read on your command or due to your strength; and on that, Jibra’eel (Alaihis salaam) recited the following Ayat.

In other words, Jibra’eel (Alaihis Sallam) was now saying to Nabi ﷺ; Ya Rasool’Allah ﷺ Now read with the Divine help and Power of your Rub. Your Rub is saying, O My Beloved ﷺ! Read with My Name. It is for you to read and it is for Me to fill your chest (heart) with knowledge and understanding.

Here, the words بِسْمِ اللَّهِ was not mentioned, but بِاسْمِ رَبِّكَ was mentioned. The reason for this is that the word اللَّهُ is Allah's Name, whereas the one way to understanding and recognising the Being is to ponder in the signs and the Attributes of Allah. From the attributes of Allah, the attribute which is most connected to humans and most splendid in this regard, is the attribute of Creating and Being Rub (The Creator). This Attribute bears testimony to the fact that every creation was not existent, and only came into existence after being created by Allah and it was then nurtured. Also, the existence of every creation, that there is indeed a Creator (of the creation), and the One Who is the Khaaliq (Creator) always existed and will always exist. His attributes can never come to an end, and He is free from every weakness and defect. Hence for the sake of understanding Almighty Allah's Divine Being, the Understanding of His Rabubiyat is the first condition. [Tafseer Mazhari - Abridged]

One explanation as to why بِاسْمِ رَبِّكَ has been mentioned is this, Read the Qur'an with the help of your Rub's Name. In other words, in all Deeni and worldly issues, take the support of Allah's Name. Another explanation of this is, Do this action only for your Rub. In other words, when you perform Ibaadat solely for Allah, then shaitaan will not be able to interfere in it. [Tafseer Kabeer - abridged]

Today education has become common, but humanity is falling apart. The reason for this is that today knowledge is being acquired simply for the purpose of earning or for some other materialistic benefit. When the remembrance of Allah will become part of the reason for acquiring knowledge, and if a servant at all times keeps in mind that Allah is watching him, then surely there will be purity in his character and beauty in his way of life.

The demand of the excellence of Rabubiyat is that it takes the creation to a greater level of excellence. Here, the word 'Rub' points to this, that (O Nabi ﷺ) Your Rub has blessed you with perfection, and He will take you to the heights of the levels of Nubuwwat and Risaalat. When Hazrat Jibra'eel (Alaihis salaam) said, 'Read in the Name of your Rub,' Nabi Kareem ﷺ did not ask, Who is (my) Rub? From this also it is evident that Rasoolullah ﷺ was aware of his Rub even before this. Otherwise he would have asked about this. Another interesting point to take note of is that already in the first verse, Allah showed the connection and closeness to His Beloved ﷺ and this is a clear and manifest sign of the special excellence of Rasoolullah ﷺ. In this Surah, three times the attribute of Rabubiyat was mentioned, and at every juncture, the word ربك has been used.

I will mention in passing that in verse 65 of Surah An-Nisa وَرَبِّكَ has been mentioned, which means, (O Beloved ﷺ) 'An Oath by your Rub.' In other words, Almighty Allah has taken the Qasm of himself, yet He did not mention His Name, but He showed it to be connected to His Beloved ﷺ. Such a spiritually blissful Word and such a beautiful manner it presents. The true exhilaration and delight, and the true grace and pleasure of this True Word (The Qur'an) can only be truly felt by the one in whose heart is glowing, the flame of true love. Here, too the manner is the same. One of the points of wisdom in this manner of addressing is so that the people may realise and know that 'You should believe in Allah, and do so through the Wasila (medium) of Mustafa ﷺ.'

It is for this reason that the True Devotee (Aashiq e Saadiq) of the Court of Rasoolullah ﷺ Imam Ahmed Raza Muhad'dith Bareilvi ﷺ states,

وہی رب ہے جس نے تجھ کو ہمہ تن کرم بنایا

‘It is Allah, Who made you ﷺ a complete Blessing’

Imam Raazi ﷺ says, It is as if Almighty Allah said, ‘O my Beloved ﷺ! You are for Me, and I am for you’. This is also supported from the verse of the Holy Qur’an:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ

‘One who has obeyed the Rasool, indeed it is he, who has obeyed Allah.’ [Surah An-Nisa (4), Verse 80]

We can also say in this manner that, Allah mentioning Himself towards His servant is even greater than the servant mentioning himself towards Him (Allah). [Tafseer Kabeer]

The verse which Imam Raazi ﷺ used as proof to explain the special closeness of Rasoolullah ﷺ, is one of many verses, the likes of which have been mentioned in the Tafseer of Surah Ad-Duha and were gathered under one discussion. In this verse Almighty Allah shows His Divine Being to be the greatest and unique compared to all the other beings, Almighty Allah used the attribute of Him being Khaaliq (The Creator). This means that it is Muhaal (absolutely impossible) for anyone to be joined with Allah in this regard. From this, the

Ulama have derived that, there is none other who is a Creator, other than Allah. This is His Unique Attribute.

THE COMMENTARY of

خَلَقَ الْإِنْسَانَ

‘(HE) CREATED MAN.’

In the first Ayah, the word خَلَقَ has been mentioned unconditionally, in other words, it was mentioned, ‘created.’ It does not mention what was created. It is for this reason that the meaning would be that he created the entire creation. In the second verse, humankind has been mentioned as (part) of creation. One reason for this is because man (humankind) is the most complete form of creation in the sense of parts because that which is in Aalam e Kabeer is found in man. It is for this reason that mankind is also known as Aalam e Sagheer. In discussing the creation of mankind, it is as if it is being mentioned that, Almighty Allah created all the creations which are in Aalam e Khalq and Aalam e Amr.

Another reason for this is that man (humankind) is the best of all creation, and he can acquire the manifestations of Almighty Allah. It is for this reason that man is deserving of Ma’rifat, and the objective for creation of the entire universe is Ma’rifat e Ilaahi.

Almighty Allah says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

‘And We have created not man and Jin, but for the sole purpose of our Worship’ [Surah Az Zariyat (51) Verse 56]

In this verse the meaning of لِيَعْبُدُونِ is actually يَعْرِفُونَ ‘so that they may recognise You’ It has been mentioned in the Hadith-e-Qudsi

لَوْلَاكَ لَبَا خَلَقْتُ الْأَفْلَاكَ وَلَبَا أَظْهَرْتُ الرَّبُّوبِيَّةَ

In other words, O Beloved! If I had not created you, I would not have created the Universe, and I would not have disclosed Me being Rub (The Cherisher and Sustainer).

In another Hadith, it has been mentioned

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ

‘I was a hidden treasure, and I willed that I should be known, so I created the creation.’

Here, the ‘Makhlooq’ i.e. creation, refers to mankind, and the objective is to show the excellence and honour blessed to them. There is also a probability that ‘Insaan’ here refers to the beloved Rasool ﷺ.

The reason for mentioning him ﷺ is so that his special excellence and special honour may become apparent. Another reason for this is because it is he, who is being addressed in these verses.

THE COMMENTARY OF

مِنْ عَلَقٍ

‘FROM A clot of blood’

عَلَقٍ refers to a clot of blood. This is the middle stage of the creation of man, and by mentioning the middle stage of creation is gesturing towards all the stages. The first thing which is formed is the blood which is from what man eats, then from this blood, the substance of reproduction (i.e. semen) is formed, and then from this, the ‘Nutfa’ i.e. fluid enters the womb (i.e. the female is impregnated). Then after forty days, this ‘Nutfa’ becomes ‘Alaqa’ (i.e. blot of blood), then after a further forty days passes, it takes the form of (a lump of) flesh, then after a further forty days, the soul is entered into it, and after the particular term of gestation, the human is born. Almighty Allah says,

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ

‘Then, We made the drop of fluid (semen) into a clot of blood, then the clot of blood into a lump of flesh, Then We made the lump of

flesh into bones, and We (then) covered those bones with flesh, and then brought forth from it another (life) form; so Most Divine is Allah, Who is the Best of Creators.’ [Surah Al Mu’minoos (23), Verse 14]

THE COMMENTARY of

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

‘READ! AND YOUR RUB ALONE IS THE MOST GENEROUS’

In this verse, the command to read appearing for the second time is for emphasis. Or it could be that the first ‘Iqra’ means to read personally, and the second ‘Iqra’ means to read for the sake of propagation and teaching others.

اَلْاَكْرَمُ is either the attribute of رَبُّكَ or its predicate. In اَكْرَم there is a greater inclination towards Kareem. Akram refers to the Kareem (Generous) One, who is more Generous than anyone other generous one, because the One who is Akram, showers favours without any motive, and He is the One who showers us with so many favours that we are not able to count or actually estimate the condition of these favours.

Almighty Allah has blessed every creature with whatever it requires for its survival.

Allah blessed the creatures with air, water, sand, fields, deserts, clouds, mountains, springs and fountains, the sea, the sun, the moon, light, and light, etc. In other words, wherever in the Universe you

place your sight, you will witness the signs of Allah Kareem's Divine authority and Rabubiyat.

Almighty Allah says

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

And in the earth, there are signs for those with positive faith, and in yourselves as well, so can you not see it? [Surah Az Zariyat (51) Verses 20-21]

In other words, in the sky and on the earth, and in your birth and your apparent and inner self there are so many amazing signs of Allah's Divine Power through which you can observe Allah's Divine Greatness.

In reality, it is Allah who is the True Kareem, i.e. the Truly Generous. There is none who is a partner to Him in His Divine Being and Attributes. When the attributes such as Kareem, Raheem, Samee' and Baseer etc. are used for other than Allah, then this is only done in a metaphorical manner (i.e. it is not literally applicable as it is for Allah), because another person etc. is only the manifestation or mirror of the attributes of generosity and mercy of Allah. [Tafseer Mazhari]

A detailed discussion concerning Tauheed (Believing in One Allah) and Shirk (Associating partners with Allah) will follow in the Tafseer of Surah Ikhlas In'sha Allah.

THE COMMENTARY of

الَّذِي عَلَّمَ بِالْقَلَمِ

‘HE, WHO TAUGHT WRITING BY THE PEN.’

At the beginning of this Surah, Almighty Allah commanded reading twice, and in doing so, Almighty Allah commanded mankind to strive in seeking knowledge and understanding, so that he may exit the darkness of ignorance and go towards the light of knowledge. The Holy Qur’an advocates the excellence of knowledge, for knowledge is the weapon of a believer. One is not able to attain any true brilliance in this world, without any knowledge. If there were anything in better than knowledge by Allah, then it would have been given to Hazrat Adam (Alaihis Salaam) in contrast to the Angels. When the Tasbeeh and the Ibaadat of the Angels was not equal to the Knowledge of the names of things given to Adam (Alaihis Salaam), then how great must be the excellence of Ilm-e-Deen (The Knowledge of Deen). Almighty Allah says,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

‘And Allah The Supreme taught the Names of all things to Adam, Then He showed all those (items) to the Angels and said If Name them if you are truthful (i.e. correct).’ [Surah Al Baqarah (2), Verse 31]

It is also mentioned in the Holy Qur'an that an ignorant person and an Aalim can never be equal. Almighty Allah says,

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ۚ

‘Say you, Are those who know and those who know not equal? The people of understanding are those who actually accept the (words of) advice. [Surah Az-Zumar (39) Verse 9]

Almighty Allah also says

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

‘Allah will exalt those amongst you who believe and those who have been blessed with knowledge, to significant levels (of excellence).’ [Surah Mujaadala (58) Verse 11]

It is by the importance of knowledge that the Beloved Rasool ﷺ said, ‘It is obligatory upon every Muslim male and female to acquire the knowledge of Deen’ [Musnad Imam Azam, Ibn Majah]

From this we learn that to acquire (learn) knowledge of the Deen and to teach (and propagate) it is greater than performing Nafil (optional prayers) and all other Nafil Ibadaat, because performing Nawafil and reciting Tasbeehs is Nafil (optional) but to teach the knowledge of Deen is Fard.

Hazrat Abdullah ibn Ab'bas رضى الله تعالى عنهما states, 'To learn Ilm-e-Deen or teach it for just one moment at night, is greater than an entire night of (Nafil) Ibaadat.' [Daarimi, Mishkaat]

Once, the beloved Rasool ﷺ entered into the Masjid, and he found the Sahaba e Kiraam seated in two groups. He ﷺ said, both gatherings are blessed, but one is more blessed than the other. These people make Dua to Allah and turn towards Him, and if He so Wills, then He may bless them (with what they asked for) or He may not. And this second gathering (acquire) knowledge and teach it to others, (and) this is greater, and I too have been sent down as a Teacher.' On saying this, the Beloved Rasool ﷺ joined the gathering (where knowledge was being imparted). [Daarmi, Mishkaat]

Hazrat Ali رضي الله عنه says, it is the great Grace of Allah that He blessed His servants with the knowledge of that which they did not know, and He removed them from the darkness of ignorance and took them towards the light of knowledge. He then emphasised the importance of writing. There are numerous benefits in this which none can engulf, but Allah. The compilation of all the knowledge and Rules, the history of the people of the past and the last, and the Books Revealed by Allah, have all been written by the Pen. If there were no Pen, then all the tasks in the world would be suspended.

The Pen is a Great Ne'mat (Blessing) from Allah. By saying وَالْقَلَمُ وَمَا يَسْطُرُونَ Almighty Allah took an Oath of the Pen and its writing, so that the Muslims should not be heedless about the importance of acquiring knowledge and about the power of the pen, and they should sincerely strive to fill their chests (hearts) with knowledge and wisdom, and they should not become weary in striving for this.

Blessed are those personalities, who with their pens, wrote down the Holy Qur'an and its Tafseer (commentary), and those who wrote down the Ahadith e Rasool ﷺ, and those who preserved (by their pens) the teachings and ways of the Sahaba e Kiraam, and the statements of the Fuqaha, and those wrote Fatawa (Religious Edicts), and those who by their Pen spread the rays of the love and honour of Mustafa ﷺ. These are those blessed personalities who with the ink of their pens illuminated the teachings of Deen e Haq (The True Religion).

In the second verse of Surah Alaq, the lowest stage of man is explained, and after the mention of Divine Generosity, the final condition of knowledge is explained. It is as if Almighty Allah is saying, I exalted man from a lowly position to an exalted one. To create, give life, power and sustenance are from His Divine Generosity and His Divine Supremacy, but 'Akram' (Most Generous) is He, Who blessed you with knowledge because knowledge is the very blessed quality of excellence and dignity (respect). [Tafseer Kabeer – Abridged]

This Ayah proves the excellence of both, knowledge and the pen. To bless the people of knowledge by way of something, as lifeless as a pen is undoubtedly the Manifestation of the Exalted Generosity of Allah Almighty. Indeed, He is Divinely Powerful, Who blessed man with knowledge by means of the pen and teachers, so what is so difficult for Him to bestow special knowledge and understanding to His Beloved Rasool ﷺ without the pen or any teacher, making him the source and centre of knowledge? (Certainly, nothing is impossible for him). Thus, the essence (meaning) of this verse is: 'Allah Almighty taught knowledge to every person who reads, by the pen; but O Beloved ﷺ! Your Rub will make you a (shoreless) Sea of

Knowledge without writing by the Pen, And this Blessing of His is Great Generosity.’ [Tafseer Roohul Ma’aani]

THE COMMENTARY of

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

‘(HE, Allah) TAUGHT MAN (THAT) WHICH HE did NOT KNOW.’

After mentioning the teaching of knowledge by the Pen, Almighty Allah says, ‘(He) taught man (that) which he did not know’. In other words, whatever man was taught by the pen and without the pen as well, it was actually to him by Almighty Allah.

One method of learning is to sit in a classroom before a teacher and be taught from a book. In this manner of teaching (and learning), there is great importance given to the Pen, as has been explained above.

The second method is that a person acquires implicit and explicit knowledge by way of his intellectual ability and through his senses, without any pen or teacher, but he attains it by way of his thoughts and his vision. These abilities have been blessed to all of us, by the Grace of Allah.

It has been mentioned in the Qur'an

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

‘He then inspired in his heart, (the awareness of) his wrongs and his piety’ [Surah Ash-Shams (91) Verse 8]

The third manner or type of teaching is that which is from Allah and is specially given to the Ambia e Kiraam (Alaihimus Salaam) and the Awliyah e Kiraam. In this manner of education, no human being is the teacher, but Almighty Allah Himself blesses them with Ilm Al Ladun'ni (Specially Inspired Knowledge). In this, Wahi (Divine Revelation) is unique and only for the Ambia e Kiraam (Alaihis salaam), whereas Ilhaam, dreams, and spiritual foresight, is bestowed specially to the Awliyah e Kiraam through the Wasila of Rahmat e Aalam ﷺ.

It was mentioned concerning Hazrat Khidr (Alaihis salaam)

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

‘And We blessed him with Inspired Knowledge, from Us.’
[Surah Al Kahf (18) Verse 65]

In the above-mentioned verse عَلَّمَ الْإِنْسَانَ according to one view, it could refer to all humans, because Almighty Allah says

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

‘And Allah caused you to be born from the wombs of your mothers, while you knew nothing; And He gave you ears and eyes and hearts so that (you may acquire knowledge) and show gratitude.’ [Surah An-Nahl (16), Verse 78]

Another view is that ‘Insaan’ (man) here refers to Hazrat Adam (Alaihis Salaam), because Almighty Allah blessed him with the knowledge of ‘Ilm ul Asma’ ‘Knowledge of Names.’ [Just as mentioned in Surah Baqarah, Verse 31]

The third view is that ‘Insaan’ refers to our Beloved Master Sayyiduna Muhammad Mustafa ﷺ, because concerning him ﷺ Almighty Allah said,

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

‘And Allah revealed upon you the Qur’an and Hikmah (Wisdom), and He taught you (everything) which you knew not, And upon you is the Great Blessing of Allah.’ [Surah An-Nisa (4), Verse 113] [Tafseer Qurtubi]

This is a very interesting point to take heed of, that in Verse 5 of Surah Alaq, 'Al'lama' was not confined to 'Qalam', whereas in the preceding verse number 4, teaching the knowledge by way of the pen has been mentioned. And all that knowledge which is given by way of the Pen is inscribed in 'Lauh e Mahfuz' 'The Protected Tablette' Now, the sense of verse 5 is that Man has been blessed with that knowledge which is through the pen, and he also that which is through other means rather than the pen.

It has been mentioned in the Holy Qur'an that there is nothing big or small, or wet or dry, which is not inscribed on the Lauh-e-Mahfuz.

Allah says وَلَا رَيْبَ وَلَا يَابِسَ إِلَّا فِي كِتَابٍ مُبِينٍ [Surah Al An'aam (6) Verse 59]

When Almighty Allah said, 'وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا' Allah taught Adam (Alaihis salaam) the names of all things' and when these names were asked of the Angels, they were not able to answer. If the knowledge of Adam (Alaihis salaam) was the same knowledge which was inscribed on Lauh-e-Mahfuz, then why were the Angels unable to reply? It means that the knowledge which was bestowed upon Adam (Alaihis salaam) was even more than that which was inscribed on Lauh-e-Mahfuz.

According to the words of Imam Sharfud'deen Bauseeri رَحِمَهُ اللهُ

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

'Ya Rasool'Allah ﷺ! This world and the hereafter are, but only one portion of your generosity; And the knowledge of Lauh and Qalam is only one portion of your Knowledge' [Qasida Burdah Shareef]

There is nothing from the world or the hereafter which has not been mentioned in the Holy Qur'an. The Holy Qur'an announces

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ

‘And We revealed upon you this Qur'an, in which is the manifest explanation of all things’ [Surah An-Nahl (16), Verse 89]

In other words, all the knowledge and مَا كَانَ وَمَا يَكُونُ ‘all that which happened and that which is to happen’ has been mentioned in it and the explanation of everything is present in it.

Hazrat Abdullah ibn Ab'bas رضى الله تعالى عنهما states, ‘If I lose the reigns of my camel, then I will find it through the (blessing of the) Qur'an e Kareem.’ Almighty Allah has taught such a complete Book of Knowledge and Wisdom to His Beloved Nabi ﷺ!

Almighty Allah says,

الرَّحْمَنُ ۖ عَلَّمَ الْقُرْآنَ ۖ

‘Rahmaan taught His Beloved the Qur'an’
[Surah Rahman (55), Verse 1-2]

And Almighty Allah taught him with this excellence that,

سَنُقَرِّئُكَ فَلَا تَنْسَىٰ

‘Now, We shall teach you, so that you shall not forget.’

[Surah Al A’la (87) Verse 6]

When the One who is teaching is most Perfect, then one being taught is also the most perfect student and the Book which is being taught is also the most perfect, so there is no doubt that the blessed chest of Mustafa Kareem ﷺ is the treasure chest of all the knowledge and wisdom. According to what has been mentioned, and when all Divinely inspired knowledge, and the knowledge of all that which has happened in the past and that which is to happen in the future is already in the Knowledge of the Qur’an e Kareem, and the Qur’an is in the blessed chest (heart) of Mustafa ﷺ, then why will the heart of Mustafa ﷺ not have the knowledge of everything?

Almighty Allah says,

عِلْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا
إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

‘The Knower of all the Unseen (is Allah), so He does not disclose to anyone His (Divine Knowledge of) Unseen, except to His Beloved Rasools’ [Surah Jin (72) Verses 26-27]

Khaatim ul Ambia Hazrat Muhammad Mustafa ﷺ is the greatest of all the Rasools. Almighty Allah blessed him with the knowledge of all things, just as this is evident from the numerous Ahadith of the Sihah, and this verse proves Ilm-e-Ghayb (Knowledge of the Unseen) for Rasoolullah ﷺ and all the other chosen Rasools. [Khaza’in ul Irfan]

Hazrat Umar رضي الله عنه states that once Rasool e Kareem ﷺ was amongst us, and he informed us about things from the beginning of creation, until such time that he ﷺ mentioned all the details of the Jannatis entering Jannat and the Jahannamis entering Jahannam. Thus, whosoever remembered this remembered it, and whosoever forgot this, forgot it. [Sahih Bukhari]

If you carefully observe that part of the earlier mentioned Hadith, you will see that Huzoor ﷺ was embraced thrice by Hazrat Jibra'eel (Alaihis Salaam), and he held the Nabi ﷺ to his chest so tightly that he ﷺ felt some difficulty. This pressing against the chest was a command of Allah. One wisdom which comes to mind concerning this is that Nabi ﷺ may be connected to the Angelic attributes in a very special manner, and so that it becomes easy for Nabi ﷺ to bear the intensity of the Wahi (Divine Revelation).

THE COMMENTARY OF VERSES 6 TO 8

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ
 أَن رَّاهُ اسْتَفْعَى ۚ إِنَّ إِلَىٰ رَبِّكَ
 الرُّجْعَىٰ ۚ

‘YES SURELY! MAN IS CERTAINLY DEFIANT. (IN THIS, THAT) HE REGARDS HIMSELF ENRICHED. UNDOUBTEDLY, YOUR RETURN IS TOWARDS YOUR RUB.’

From verse 6 until the end, all the verses were revealed in refutation of Abu Jahl, but it can also refer to all those who have the said traits. In the preceding verse, it was said that Allah blessed man with knowledge of that which he did not know. The demand for this knowledge was that man should use his intellect and understanding and he should walk on the path of righteousness, but man becomes

rebellious due to his love for wealth, and worldly glitters and he starts to feel that he does not require or need any connection with his Rub. He forgets that after he dies, he will have to return towards his Rub again. Here, Insaan refers to the one who has surpassed the boundaries into kufr and arrogance. [Mazhari]

It has been mentioned in many places in the Holy Qur'an that, when man becomes comfortable in the lap of luxury, and after he has acquired wealth, property, and other bounties, then he feels that he has acquired all of this on the strength of his planning, intelligence, and proficiency of his knowledge and skill, and he says,

إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي

‘I have acquired this only through knowledge which I possess.’

[Surah Al Qasas (28), Verse 78]

The result of this is that the person becomes arrogant and proud. Due to having an excess of wealth, he looks down on others and thinks he is like Fir'awn and Qaroon. The Communicator of the Unseen ﷺ said, 'One who has pride even equal to a mustard seed will not enter into Paradise'. The Companions said, 'Ya Rasool'Allah ﷺ each one of us likes that we should have good clothing and his shoes should be nice.' Huzoor ﷺ said, 'This is not Takab'bur (Pride), but pride, is to reject what is righteous and to look down on the people.' [Muslim]

When a person in this condition is advised about the righteous word and something which is Haq (Proper and True), he rejects it and instead of following Almighty, Who is his Creator and Sustainer, he

becomes absorbed in following his carnal desire. In this way, he continues to transgress the limitations by disobeying Allah.

Almighty Allah says, 'Yes surely! Man is certainly defiant, (In this, that) he regards himself enriched, undoubtedly, your return is towards your Rub.'

(Man is being reminded) That O foolish one! You regard yourself independent of Me enriched, whereas if you ponder, then not only in the case of property, wealth, and glitter (of the world) but in every single movement and action of yours and in everything you do, you are dependent on Me. [Study Surah Waqiah for better understanding]

O foolish one! Until when will you continue in this rebellious manner? Even if you remain alive for a thousand years, remember that your end result is death. Death is such a fact and reality that there is none who can refute it. So, when you die, you will be raised once again, and you will have to give accountability before your Rub, for your rebellious ways, and for your disobedience and your unjust ways and pride. Almighty Allah says,

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

'And do not ever think that Allah is unaware of the actions of the unjust, (He) is not giving them any respite, but for that day, when the eyes will remain continuously opened.'

[Surah Ibrahim (14), Verse 42]

Allah is not unaware of your actions; Allah is without Divinely Sovereign. If He does not seize any disobedient one, then this is His Divine Magnificence, but when He seizes anyone, there is none who can save him.

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

‘There is no creature which moves, whose forelock is not in His Divine Control.’ [Surah Hud (11), Verse 56]

The Qur’an Announces

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

‘Undoubtedly, the (Divine) Hold of your Rub is very severe.’
[Surah Al Burooj (85) Verse 12]

The gist and implication of the verse mentioned below is this that after death you will be presented before the Divine Court of Allah, and you will be held accountable for all your actions.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

‘Undoubtedly, your return is towards your Rub.’
[Surah Al Alaq (96) Verse 8]

Another meaning and sense of this verse is that, If you are caught up in any calamity or difficult situation from which you are not able to find any exit, or if you are in financial constraint or need due to

some difficulty, then you will have to come towards Allah, and you will have to ask and seek assistance from Allah.

Such people are often ungrateful, and when their difficulties are alleviated, then they forget about their Rub.

Almighty Allah says

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا ۖ فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۖ ط

‘And when man is inflicted by (any) calamity, then (only) he calls out to Us, lying down and sitting and standing; but when We have removed his calamity, he moves on, as if he never called out to Us, in any calamity.’ [Surah Yunus (10), Verse 12]

A good treatment for pride, arrogance, disobedience and rebellious ways is for a servant to recite this verse of the Holy Qur’an over and over, and he should reflect on the message in it, knowing that one day he will surely have to go before his Creator (Allah), and he will have to give account for all of his actions.

This deliberation and reflection will keep him from straying from the path of guidance, and it will save him from arrogance and rebellion.

THE COMMENTARY OF VERSES 9 TO 14

أَرَأَيْتَ الَّذِي يَنْهَى ۖ عَبْدًا إِذَا صَلَّى ۖ أَرَأَيْتَ إِنْ كَانَ عَلَى
 الْهُدَى ۖ أَوْ أَمَرَ بِالتَّقْوَى ۖ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۖ
 أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ۖ

‘SEE YOU HIM, who prohibits, A (TRUE) SERVANT WHEN HE IS PERFORMING his NAMAAZ? SEE YOU, if HE WERE ON (THE PATH OF) GUIDANCE? OR if HE WOULD HAVE COMMAND piety, THEN HOW GOOD it WOULD BE? SEE YOU if HE REJECTS (THE TRUTH), and TURNS HIS FACE AWAY; THEN WHAT will BE his STATE? DOES HE NOT PERCEIVE THAT Allah IS SEEING (him)!’

While commentating on these verses of the Holy Qur’an, the Mufas’sireen have mentioned that Abu Jahl said to his notorious cohorts, Does Muhammad (ﷺ) perform Sajdah (prostration) in your presence? They said, yes! By Laat and Uzza! If ever I see him doing that, (Allah forbid) I will crush his neck with my foot, and I will rub his face in the sand. He then with this evil intent went out at the time when Huzoor ﷺ was performing his Namaaz, and he went close to Nabi ﷺ with the intention of being disrespectful. Then all of a sudden he turned on his heels and fled. He did so holding both his hands in front of him, like a person, does to hold back some calamity or harm. His face became completely pale, and his body began to tremble. People asked, what happened? He said, I saw that there was a trench between me and Muhammad (ﷺ) which was filled with fire, and frightening and vicious birds were there with wings spread out. Sayyid e Aalam ﷺ said, if he were to come near me, the Angels would have torn apart every one of his limbs. It was on this that these verses were revealed. [Khaza’in ul Irfan]

TRANSLATOR'S NOTE

Laat and Uzza are the names of the idols which the kuffar e Makkah worshiped.

One Tafseer of these verses mentions that it is astonishing that the one trying to stop the servant (of Allah), is attempting to stop him from Namaaz, whereas the one whom his is attempting to stop, is the Truly Guided One, who commands piety. Also, the one who is attempting to stop him is a rejecter (of the Truth), and one who has turned his face away from Imaan. [Tafseer Jalaalain]

Another Tafseer mentions that, O Beloved ﷺ! When you perform Namaaz, then the one who is attempting to forbid you; is he not a rebel? If Abu Jahl had to leave his rebellious (and stubborn) ways and accept the Guidance, and if he gave others the invitation towards piety, then how nice it would have been (for him). O Beloved ﷺ! How can Abu Jahl receive salvation, if he rejects you and turns his face away from the Truth! Does he know not that Almighty Allah is All Seeing?' [Tafseer Mazhari]

We also learn from these verses that to forbid and stop anyone (i.e. any believer) from worshipping (Allah) is oppression and rebellious. In Surah Al Qalam ten traits of an unbeliever have been mentioned. Of these, one is that مَنَّاہُ لِّلْخَيْرِ 'One who stops (others) from doing good.' In this, is counsel to those who stop the Muslims from the Deeni gatherings, and who attempt to stop the Muslims from the Mehfil (gatherings) which are held in the remembrance of Rasoolullah ﷺ.

At another instance, it has been mentioned

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

‘And who is a more notorious oppressor, than him, who forbids in the Masjids of Allah, the Name of Allah from being remembered.’
[Surah Al Baqarah (2), Verse 114]

Anyone, who commits such a crime, will be regarded an oppressor and rebel like Abu Jahl. If one has true faith that, ‘Allah is All Seeing’, then a servant can be saved from oppression and rebellious ways.

THE COMMENTARY OF VERSES 15 TO 19

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۖ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ۖ ﴿١٦﴾
فَلْيَدْعُ نَادِيَهُ ۖ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ۖ ﴿١٨﴾ كَلَّا ۖ لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ۖ ﴿١٩﴾

‘YES INDEED, IF HE DOES NOT DESIST, WE shall seize him by his forelock AND drag him; WHICH forelock, A DECEITFUL, sinful (ONE); NOW HE should call unto his coalition; WE will now SUMMON (OUR) soldiers; YES INDEED, listen NOT TO him, AND PROSTRATE, AND BECOME NEAR TO US.’

Nabi Kareem ﷺ was performing his Namaaz at Maqaam e Ibrahim when Abu Jahl came there, and in a very disrespectful tone he said, Did I not forbid you from this action? Huzoor ﷺ rebuked him strictly. He said you are rebuking me! I swear by God, I will fill this valley with youngsters on foot and horseback against you, because

there is none more influential than me in Makkah, who can unite people. On this, these verses of the Qur'an were revealed. [Tirmizi]

It has been mentioned that لا in other words, 'Never' or 'Certainly not.' Just reflect and look at this one word. With this one word, Almighty Allah refuted the blasphemous Abu Jahl, and at the same time announced assistance and victory for His Beloved Rasool ﷺ.

'Yes Indeed, If he does not desist, We shall seize him by his forelock and drag him.' This command of Almighty Allah was fulfilled in the battle of Badr when Abu Jahl's unity with all and his influence were of no benefit to him. Two young children struck him with their swords and injured him critically. Ibn Mas'ud رضي الله عنه saw that accursed one in anguish on the ground, so he stood on his chest.

With arrogance, he (Abu Jahl) said, Say to your Leader that I disliked him immensely during my lifetime, and even now my view is the same. Rasoolullah ﷺ said, The Fir'awn of my Ummah is worse than the Fir'awn of Musa (Alaihis Salaam), because, at the time of his death, that Fir'awn said, I believe; whereas Abu Jahl's arrogance has increased. Hazrat Abdullah ibn Mas'ud رضي الله عنه then decapitated the accursed one, but he was unable to carry him as he (Ibn Mas'ud رضي الله عنه) was very old. He made a hole in Abu Jahl's ear and put a rope in it, and then dragged him towards Rasoolullah ﷺ.

الرَّيَّانِيَّةُ refers to the warden of Jannat 'Unays', who has been mentioned in Surah Mudath'thir. One viewpoint is that it refers to those Angels whose grip is very powerful. لا has been mentioned for the second time. Here it means, 'Indeed' or 'Without Doubt'.

In other words that which has been mentioned, 'Now he should call unto his coalition; We will now summon (Our) soldiers' (i.e. the

Angels of Punishment will be summoned), is a fact and will happen without a doubt. (In other words, Huzoor ﷺ is being told) O Beloved ﷺ! Do not listen to what that liar and the corrupt person are saying. You remain in Sajdah and in becoming closer to your Rub.

In this verse, even though becoming close to Allah was a command directed to the Beloved Rasool ﷺ, but the closeness of the Beloved Rasool ﷺ in the Divine Court of Allah is so exalted, that even those who are sincerely obedient to Rasoolullah ﷺ receive the excellence of attaining closeness to Allah in Sajdah, and this too is by virtue of the Wasila of Rasoolullah ﷺ.

The Beloved Rasool ﷺ said, 'When a servant is in the state of Sajdah, he is the closest to his Rub, so make more Dua in this condition' [Muslim]

He ﷺ also said, Allah loves this position (condition of Sajdah) of His servant most, that he should perform Sajdah and his forehead should be in the dust (i.e. on the ground). [Tabrani Awsat]

Hazrat Thaubaan ؓ once said in the Court of Rasoolullah ﷺ; Ya Rasool'Allah ﷺ! Which action is most beloved to Allah? The Beloved Rasool ﷺ said, Perform Sajdah abundantly. Allah will exalt your status one level for every Sajdah, and He will forgive one of your sins.

Hazrat Rabee'a ؓ was the personal and chosen servant of Rasoolullah ﷺ. He used to keep the water for the Wudu of Rasoolullah ﷺ. Once Nabi ﷺ was very pleased with him and said, 'Ask whatever you wish for' He said, 'I wish for our closeness in Jannat.'

He ﷺ said, 'Ask for something else.' He said, 'That is sufficient.' He ﷺ said, 'O Rabee'a! Assist me in this, by performing Sajdah in abundance'.

According to Imam Azam Abu Hanifa ﷺ to perform Sajdah e Tilaawat at the end of this verse is Waajib (compulsory). Hazrat Abu Hurairah ﷺ reported that when Rasool e Mu'azzam ﷺ would recite this verse, he ﷺ would perform Sajdah e Tilaawat.

TRANSLATOR'S NOTE

A verse of Sajdah is that verse which necessitates a Sajdah. The Masnun manner of performing the Sajdah-e-Tilaawat is to stand up and say اللَّهُ أَكْبَرُ 'Allahu Akbar' and to then go into Sajdah, and to say سُبْحَانَ رَبِّيَ الْأَعْلَى 'Subhaana Rabiyyal A'laa' at least thrice and to then say اللَّهُ أَكْبَرُ Allahu Akbar and stand up. [Bahaar e Shariat]

سورة القدر

SURAH
AL QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ^ط
مَا لَيْلَةُ الْقَدْرِ ^ط لَيْلَةُ الْقَدْرِ ^ل خَيْرٌ مِّنْ
أَلْفِ شَهْرٍ ^ط تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِمْ ^ع مِنْ كُلِّ أَمْرِ ^ث سَلَامٌ ^ق
هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ^ع

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. VERILY, WE HAVE REVEALED IT IN THE NIGHT OF POWER

2. AND WHAT HAVE YOU UNDERSTOOD, ABOUT WHAT IS THE NIGHT OF POWER

3. THE NIGHT OF POWER IS GREATER THAN A THOUSAND MONTHS

4. IN IT DESCEND THE ANGELS AND JIBRA'EEL, BY THE COMMAND OF THEIR RUB, FOR EVERY WORK

5. IT IS PEACE, UNTIL THE BREAK OF DAWN

CONNECTION & SIGNIFICANCE

Surah Qadr was revealed in Makkah and has five verses. The preceding Surah, being Surah Alaq is the Surah marking the initial revelation of the Qur'an, whereas this Surah discusses the Revelation of the Qur'an being on the night of Qadr. The preceding Surah discusses the Revelation of the Qur'an towards the physical world (Earth), and this Surah explains the Revelation of the Qur'an from Lauh e Mahfuz towards the sky of the earth. In Surah Alaq, we have been commanded to recite the Qur'an, and thereafter many other blessings upon mankind were mentioned, whereas in this Surah (Qadr) it has been mentioned that we should recite the Commanding and Exalted Qur'an which Allah revealed on the Night of Power, a night which is greater than a thousand months. In Surah Alaq, the first Revelation is mentioned, and those who reject the Revelation have been warned severely, whereas in this Surah, discusses the Revelation of the entire Qur'an, and it gives glad tidings of bounties and blessings to those who believe in it.

SHAAN-E-NUZUL

When Rasoolullah ﷺ reflected on the ages and life span of the past Ummats, He ﷺ observed that the age and lifespan of his Ummah is less than that of the previous Ummats. He ﷺ thought that if their life spans are less than the previous Ummats, then their virtuous deeds will also be less than them. On this, Almighty Allah blessed Rasoolullah ﷺ with Shab-e-Qadr (or Laylatul Qadr), which is better than a thousand months. [Mu'atta Imam Malik]

Hazrat Mujahid states that Nabi Kareem ﷺ was discussing a pious person from Bani Isra'eel who raised his weapons for one thousand months for Jihad. The Sahaba e Kiraam were astonished by this, so Almighty Allah revealed this Surah, and in doing so, Almighty Allah announced that the Ibaadat in just one night of Laylatul Qadr is more virtuous than a thousand months of the Ibaadat by that Mujahid. [Sunan Al Kubra Li Baihaqi, Tafseer Ibn Jareer]

THE COMMENTARY of

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ

‘VERILY, WE HAVE REVEALED IT IN THE NIGHT OF POWER. AND WHAT HAVE YOU UNDERSTOOD, ABOUT WHAT IS THE NIGHT OF POWER’

THE NIGHT OF POWER IS GREATER THAN A THOUSAND MONTHS

Some insight into why this blessed night has been named ‘Laylatul Qadr.’

One meaning of Qadr is great and exalted. On this basis, it can be said, that due to the greatness and exaltedness of this night, it is known as ‘Laylatul Qadr.’ In other words, it is known as the ‘Night of Greatness.’ To perform Ibaadat on this night is very great and exalted. One who performs Ibaadat on this night is blessed with being exalted and honoured in the Divine Court of Allah, and the excellence of Ibaadat in this night is that it is better than (Ibaadat) in one thousand months.

Another reason for it being called ‘Laylatul Qadr’ is because the exalted and great Book, in other words, the Holy Qur’an was revealed on this night. Even the Angel Jibra’eel (Alaihis salaam) who brought the Divine Book and Wahi is a very exalted one, and the Book which was revealed upon Rasoolullah ﷺ is also the most exalted Book. This is possibly the Hikmah as to why the word ‘Qadr’ has appeared thrice in this Surah. One other meaning of the word ‘Qadr’ is ‘Taqqdeer’ meaning ‘Destiny’, and since in this night that portion of the Taqqdeer of the servants, which is to happen between this Ramadaan and the next, is handed over to the appointed Angels, this night is also known as ‘Laylatul Qadr’. Another meaning of the word ‘Qadr’ is also ‘Power.’ On this basis, it is said that on this night by His Divine Power, Almighty Allah hands over the entire years commands to the Angels.

REVELATION OF THE QUR’AN

One of the very important aspects related to the Excellence of this night, which Almighty Allah mentions, is the Revelation of the Qur’an on this night. Almighty Allah says,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

‘Verily, We have revealed it the Night of Blessings.’

[Surah Ad Dukhaan (44), Verse 3]

Some of the Mufas’sireen has interpreted this ‘Night of Blessings’ to be ‘Shab e Bara’at.’

It is also well known that the Holy Qur'an was revealed gradually over a period of twenty-three years, and this Revelation started descending in the month of Rabi ul Awwal. Shah Abdul Aziz Muhad'dith Dehlwi (Rahmatullah Alaih) compared this in this way. On the Night of Qadr the entire Qur'an was revealed at once in Baitul Iz'zat which is in the sky of the earth, whereas the forecast of its Revelation and the inscribing of that Scripture by the Guardian Angels of Lauh e Mahfuz, and sending it to the sky of the earth took place on Shab e Bara'at of the same year. In other words, it implies that the actual Revelation of the Holy Qur'an was on the Night of Qadr in Ramadaan, and the Nuzool e Taqdeeri was in the Shab e Bara'at before this. The initial revelation on the blessed heart of Rasoolullah ﷺ commenced in the month of Rabi ul Awwal, on a Monday and this was completed after twenty-three years. [Tafseer Azeezi]

THE COMMENTARY of

لَيْلَةُ الْقَدْرِ لَا خَيْرَ مِنْ أَلْفِ شَهْرٍ

‘THE NIGHT OF POWER IS GREATER THAN A THOUSAND MONTHS’

Another reason for the excellence of Shab e Qadr is that the Thawaab (reward) of Ibaadat performed on that night is greater than the Ibaadat of one thousand months. This point is something to reflect on, that Laylatul Qadr has been mentioned to be greater than one thousand months, but it has not been mentioned as to how many folds greater than a thousand months it is. It has not mentioned whether it is tenfold, hundredfold or thousandfold greater or whether it is even greater than that. There is also one view which states that ‘one thousand months’ does not refer to the fixed figure

of one thousand months, but it says that this means that Laylatul Qadr is greater than all times. In other words, no matter how much time and how long you can imagine; Laylatul Qadr is even greater and better than that. Another point is that one thousand months makes eighty-three years and four months. Hence, if a person with complete sincerity and dedication performs Allah's Ibaadat day and night for eighty-three years and four months, then too, the Ibaadat of one Shab e Qadr is greater than such a lengthy period of Ibaadat, if there was no Shab e Qadr in that lengthy period. It can also be said in this way, that if a person makes Ibaadat on Shab e Qadr, then it is as if he has performed Ibaadat for a lengthy period of eighty-three years and four months, but he will be rewarded even more than that. It does not just end with this, but if one seeks it out sincerely, then he may be blessed with is blessings every year, meaning that with a little effort and striving, one can attain the blessings and rewards of one thousand months.

Shab e Qadr is such a blessed and virtuous night that the Informer of the Unseen, our Master Hazrat Muhammad Mustafa ﷺ says, in the month of Ramadaan, there is a night which is greater than a thousand months. The one, who has been deprived of goodness on this night, is deprived of all goodness.' [Sunan Nasa'i]

The Beloved Rasool ﷺ said, in the month of Ramadaan there is a night which is greater than a thousand months. One, who has been deprived of this night, has been deprived of all goodness, and one who has been deprived of all its goodness, he is completely deprived and unfortunate. [Sunan Ibn Majah, Mishkaat]

There is another saying of the 'Soul of the Universe' ﷺ wherein he ﷺ says, One who performs Ibaadat on Shab e Qadr with Imaan and sincerity, all his past sins are forgiven. [Bukhari, Muslim]

DETERMINING SHAB E QADR

There are numerous views and statements of the A'ima e Kiraam concerning the determining of Shab e Qadr.

One view of the distinguished Taabi'ee Imam Azam Abu Hanifa رحمہ اللہ is that Shab e Qadr can fall on any night during the entire year. From amongst the Sahaba e Kiraam, the view of Hazrat Abdullah Ibn Mas'ud رحمہ اللہ is also the same. Another view of Imam Azam Abu Hanifa رحمہ اللہ is that it is on the eve of the 27th of Ramadaan.

The views of Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ is that Shab e Qadr falls on any one of the determined nights of Ramadaan. The Shafi'i Ulama have mentioned that it is more possible that it falls on the 21st Night of Ramadaan.

According to Imam Malik رحمہ اللہ and Imam Ahmed bin Hambal رحمہ اللہ it falls in one of the nights of the last ten odd nights in Ramadaan. In one year it falls on one of these nights and the following year it will fall in another one of these nights.

Shaykh Muhiyud'deen Ibn Arabi رحمہ اللہ states, According to me the view of those persons is most correct, who say that it could fall on any night in the entire year, because I found Shab e Qadr twice, to be in the month of Sha'baan. Once on the 15th of Sha'baan and once on the 19th of Sha'baan, and twice I found it in the middle ten nights of Ramadaan.

Once on the 13th of Ramadaan and once on the 18th of Ramadaan, and I also found it in every night of the last ten odd nights of Ramadaan. This is why it can be found in any night of the entire year. However, it does come more in the month of Ramadaan.

Shah Wali'ullah Muhad'dith Dehlwi (Rahmatullah Alaih) while comparing these statements and views says; Shab e Qadr comes twice in a year; one is that (night) when the Commands of Allah descends and it is on that night that the Qur'an descended from Lauh e Mahfuz.

This night can fall on any night in the entire year. However, the year in which the Holy Qur'an was revealed, on that year it was in the month of Ramadaan, and this often falls in the month of Ramadaan.

The second Shab e Qadr is that night when Angels descend in large numbers towards the earth, and spiritual blessings is at its peak, and when our Ibaadat and Duas are accepted. This falls on one of the odd night's in the last ten nights of Ramadaan, and it also changes.

Imam Bukhari رحمته الله reports that Imam Ibn Uyainah رحمته الله states, In whichever verse of the Holy Qur'an it is mentioned وَمَا أَذْرَكَ then the knowledge of this has been already bestowed upon Rasoolullah ﷺ, and where it has been mentioned وَمَا يَذْرِيكَ then the knowledge of this has not been blessed to him (at that time as yet). [Sahih Bukhari]

Hazrat Ubadah bin Saamit رضي الله عنه states that the Beloved Rasool ﷺ came forth to inform us about Laylatul Qadr and that that moment two person began arguing with each other. Huzoor ﷺ said, I came out to inform you about Laylatul Qadr, but such and such persons began arguing, so the determination of Laylatul Qadr was taken away.

Possibly this is best for you. So, you should seek it out on the 29th, 27th and 25th nights of Ramadaan. [Bukhari]

Imam Ibn Hajar رحمہ اللہ and Imam Ayni رحمہ اللہ have written in the annotation of this, that the determination of when Shab e Qadr would be was only taken away that year, and the following year, the knowledge of this was returned. [Fathul Baari, Umdatul Qaari]

The wisdom of taking away the knowledge of when Shab e Qadr would fall that year, seems to be because this may be an excuse on behalf of Rasoolullah ﷺ regarding when Shab e Qadr would fall that year; because if Huzoor ﷺ even though having the knowledge of this (that year) did not mention to the Sahaba e Kiraam when they enquired from him about it, then it would have been in contrast to his excellence of being compassionate and merciful.

If he mentioned it to them then it would in contrast to the Divine Wisdom of Allah, because it was the Will and Pleasure of Allah, that the servants should seek out this night by staying awake during the last ten odd nights of Ramadaan, and spend these nights in Ibaadat.

Why was Shab e Qadr Concealed?

People often ask, what is the wisdom behind keeping Shab e Qadr concealed? The answer to this is that the Wisdom is known best to Allah and His Rasool ﷺ. This is the answer which the Sahaba e Kiraam would give when they had no information or knowledge concerning something which they were asked about. They would say,

أَعْلَمُ اللَّهُ وَرَسُولُهُ

‘Allah and His Rasool ﷺ Know Best.’

[Agreed Upon, Mishkaat Kitaabul Imaan]

Taking the support of the Spiritual Blessings of the Beloved Rasool ﷺ the Ulama e Kiraam have presented some views as to the Wisdoms behind concealing Shab e Qadr, which are being presented hereunder;

If Shab e Qadr were to be revealed (to all), then those with less courage and those who are lazy would have only made Ibaadat on this night, and they would not spend other nights in Ibaadat. Now, people get the blessings of Ibaadat in the five odd nights of the last ten nights (of Ramadaan).

If Shab e Qadr had to be revealed, then if a person would miss this night, then he would become very saddened and grief-stricken, and he would not be able to concentrate with sincerity in Ibaadat during the other nights. Now, at least people get two or three of the last five odd nights to spend in Ibaadat.

If the reality of when Shab e Qadr is had to be revealed, then just as the Thawaab on this night is more than the Ibaadat of one thousand months, then similarly to commit sins on that night would be regarded as thousand folds more. Hence, Allah kept this night hidden, so that those who perform Ibaadat on this night may attain the reward of thousand months of Ibaadat and those who in their ignorance and misfortune commit any sins on this night, then they will not be punished for (knowingly) disrespecting the Night of Qadr (by sinning in it).

On this night Almighty Allah sends down Angels to show the honour given to the believers, and Allah shows pride at His servants who are in sincere Ibaadat. By not revealing when Shab e Qadr is, Allah is more pleased to be proud of His Servants as if saying to the Angels know that, O My Angels! Look at My servants that even though they are not sure of whether it is the real night of Qadr, but just by presumption, they are striving so sincerely in My Ibaadat. If it were shown to them when Shab e Qadr is, then what would be their condition in making an effort in Ibaadat and dedication!

Think of the concealing of Shab e Qadr similar to the concealing of the time of death. If the time of death had to be revealed to us, then people would sin their entire lives and follow their carnal desires, and when the time of their death would near, then only would they make Tauba at the time of death. Hence, the time of death has been hidden from man, so that he may spend every moment in his life performing virtuous deeds, and in fear of death he may abstain from sins. Similarly, a servant should think of every odd night in the last ten nights of Ramadaan as probably being the Night of Qadr, and he should thus spend it sincerely in the Ibaadat of Allah. In this way, he will be blessed with the opportunity of spending the five odd blessed Nights in the remembrance of Allah.

Almighty Allah has kept many things concealed due to countless wisdoms and expedience. Imam Raazi رحمہ اللہ mentions in Tafseer e Kabeer as follows:

- Allah has concealed His pleasure in His Ibaadat and Obedience, so that people may always obey Him.
- He has concealed His displeasure (Wrath) in sins so that people abstain from all sins.
- He has hidden His Awliyah amongst the people, so that the people may respect all the true Believers.
- He has hidden the acceptance of Dua so that the people make Dua in abundance
- He has kept the Ism-e-Azam concealed so that people may honour all Allah's Names
- He has kept the 'Salaatul Wusta' (Middle Prayer) concealed, so that people may protect all their Namaaz
- He has kept the time of death concealed so that people fear Allah at all times
- He has kept the acceptance of Tauba hidden so that people will repent sincerely whenever they can
- Similarly, He has concealed Laylatul Qadr, so that people respect all the nights of Ramadaan
- He has concealed the Special time of Acceptance on a Friday so that people make Dua throughout

LAYLATUL QADR ON THE 27th

Hazrat A'isha Siddiqah رضى الله تعالى عنها reports that Rasoolullah ﷺ states, Seek out Laylatul Qadr amongst the last ten odd nights of Ramadaan. [Bukhari]

Hazrat Ibn Ab'bas رضى الله تعالى عنهما reports that Rasoolullah ﷺ said, Seek out Laylatul Qadr in the last ten nights, on the 25th and the 27th. [Bukhari]

Hazrat Ubadah bin Saamit رضى الله تعالى عنه reported that Rasoolullah ﷺ said, Seek out Laylatul Qadr in the last ten odd nights of Ramadaan, in other words on the 21st, 23rd, 25th, 27th and 29th nights. A Muslim who performs Ibaadat on these nights with the intention of acquiring reward, Allah forgives all his past sins.

From amongst the signs of this night is that this night is very peaceful, silent and radiant. It is a very clear night, as if due to the abundance of radiance, the moonlight is spread out. It is neither too hot nor too cold, but the weather is moderate. On that night, until morning there are not falling stars, meaning the shaitaans are not struck. Another sign of this night is that the morning on the morning after this night, the sun rises without its rays. It looks like a flat disc, similar to the moon on the full moon because it is not permitted for shaitaan to come up with the sun on that morning. [Musnad Ahmed vol.5 pg.324, Majma uz Zawaa'id vol.3 pg.175, Tafseer Durr-e-Mukhtar Manthur]

According to a large number of Ulama, Shab e Qadr is on the 27th of Ramadaan. This is what is reported from Imam Azam Abu Hanifa رضى الله تعالى عنه. [Khaza'in ul Irfan]

Observe more Ahadith in support of Laylatul Qadr being on the eve of the 27th of Ramadaan.

Hazrat Mu'awiyah رضي الله عنه reported that Rasoolullah ﷺ said, Laylatul Qadr is on the eve of the 27th of Ramadaan. [Sunan Abu Dawud, Sahih Ibn Hib'ban, Sunan Kubra Lil Baihaqi] Imam Baihaqi has mentioned that the merit of this Hadith is Hasan.

Hazrat Zarr ibn Hubaysh رضي الله عنه states, I asked Hazrat Ubay bin Ka'ab رضي الله عنه that it is the statement of Hazrat Abdullah ibn Mas'ud رضي الله عنه that the one who stays awake for all the nights of the year will get Shab e Qadr. What do you say (about this)? He said, Allah have mercy on him, He said this so that the people do not just fix one night only (for Ibaadat), even though he knew that Shab e Qadr falls on the last ten nights of Ramadaan, and that is on the 27th night. He then swore an Oath and said, Shab e Qadr is on the 27th night. [Sahih Muslim, Tirmizi, Abu Dawud]

Hazrat Abdullah ibn Ab'bas رضي الله تعالى عنهما states that once Hazrat Umar رضي الله عنه asked the Sahaba e Kiraam about Laylatul Qadr and all of them gave different answers. I said that it falls in the last ten nights, on the 27th, in other words on the eve of the 27th, because seven is a number beloved to Allah. Almighty Allah created seven skies, seven earths, He created man in seven stages, and He created seven things as means for their nourishment. Hazrat Umar رضي الله عنه said, It is also my view that Shab e Qadr is on the 27th. [Tafseer Durr-e-Manthur, Sha'bul Imaan lil Baihaqi vol.3 pg.330]

Another narration mentions that he has also reported that Almighty Allah created seven skies, seven earths, He created for seven days, there are seven circuits in the Tawaaf of the Kaaba, there are seven circuits in Saffa Marwah, and the Rami of the Jamaar is also with seven stones. [Tafseer Durr-e-Manthur]

It is also reported from Hazrat Ibn Ab'bas رضى الله تعالى عنها that there are nine alphabets in لَيْلَةُ الْقَدْرِ and this word has appeared thrice in Surah Qadr. If nine is multiplied by three, it will give you 27. From this, we see that Shab e Qadr is actually on the 27th of Ramadaan. [Tafseer Kabeer]

A slave of Hazrat Uthman bin Abil A'as رضي الله عنه was the captain of a ship. He said to him, that I have experienced something which is very astonishing. There is night in the year when the salty sea water becomes sweet. He said to him, when that night comes, you should inform me. On the 27th of Ramadaan he said, this is that night. [Tafseer Kabeer]

The distinguished Taabi'ee Ubadah bin Abi Lubaba states, I tasted the sea water on the 27th of Ramadaan, and it was very sweet. Hazrat Yahya bin Abi Maysarah رضي الله عنه states, I performed Tawaaf of the Kaaba on the 27th night, and I saw the Angels performing Tawaaf airborne around the Baitullah. [Sha'bul Imaan vol.3 pg.332]

Shaykh Abdul Haq Muhad'dith Dehlwi رحمه الله states, According to some of the Ulama and Fuqaha, it is Mustahsan to complete the (recitation) of the Qur'an Kareem on the 27th of Ramadaan, so that you may attain the blessings of Shab e Qadr, because most of the Muhad'ditheen have reported Ahadith that Shab e Qadr is on the 27th (of Ramadaan). [Ma-Thabata minas Sunnah pg.215]

Huzoor Ghaus-e-Azam Sayyiduna Shaykh Abdul Qaadir Jilani رحمۃ اللہ علیہ is also of the same view that the 27th night is Shab e Qadr. By performing some Namaaz between Maghrib and Esha in Ramadaan certainly gives immense Barkat.

The Beloved Rasool صلی اللہ علیہ وسلم said, one who performs the Namaaz of Maghrib and Esha with Jama'at in Ramadaan, he has attained a valuable portion of Shab e Qadr. [Sha'bul Imaan]

The gist of all this is that we should all make more effort during the last portion of each night of Ramadaan to increase our Ibaadat with sincerity and enthusiasm, and we should make sincere Duas in this time.

We should attempt to at least perform our Tahaj'jud Namaaz at night for the entire month of Ramadaan. We should then strive to spend all the nights of the last ten nights of Ramadaan in Ibaadat, and we should seek our Laylatul Qadr. Otherwise, we should at least spend the 27th night with sincerity in the Ibaadat of Allah and Dua for the sake of attaining the pleasure of Allah.

May Allah bless us all with the blessings of Shab e Qadr. Aameen!

THE COMMENTARY of

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ

‘IN IT DESCEND THE ANGELS AND JIBRA’EEL’

Noor e Mujas’sam Rahmat e Aalam ﷺ said, when the night of Qadr arrives, then Jibra’eel (Alaihis salaam) descends towards the earth with an army of Angels, and they make Dua for that person who is standing or sitting in the Ibaadat of Allah. [Mishkaat]

It is mentioned in another narration that Hazrat Jibra’eel (Alaihis salaam) and the Angels shake the hands of those who are in Ibaadat and they say Aameen to their Duas until morning comes. [Fadaa’il ul Awqaat lil Baihaqi pg.251]

The Ulama have mentioned that on Shab e Qadr, when Jibra’eel (Alaihis salaam) and the Angels shake hands and convey Salaam to those who are in Ibaadat then the sign of this is that the hair on their body stands up, the heart begins to tremble in fear of Allah, and they enter an emotional state, and tears flow from their eyes.

Imam Raazi رَحِمَهُ اللهُ has explained numerous reasons in his Tafseer e Kabeer for the descending of the Angels towards the earth. A few lines concerning this are being presented below.

When Allah said that He is to make His ‘Khalifa’ on the earth, the Angels said, this creation will cause disruption and murder on earth. To show the excellence and honour afforded to humanity, Almighty Allah sends down the Angels, ‘Go down and see what those who you spoke about, are doing now.

Observe! My servants tonight have left their beds and are engrossed in My Ibaadat, and to gain My pleasure they are in tears as they make Dua, whereas to stay awake (in Ibaadat) is neither Fard nor Waajib upon them, and it is not even Sunnat e Mu'akkadah.

They are sacrificing their sleep and their rest just because My beloved Nabi ﷺ advised them to do so, so they are standing (in My Ibaadat) for the entire night. The Angels then descend and say Salaam (pay tribute) to the honour afforded to the True Believers.

Almighty Allah has promised the True Believers that the Angels will come to them in Jannat and they shall convey Salaam to them.

By sending down Angels on the night of Qadr also bears this wisdom, that it is as if Allah is showing that, O My Servants! If you remain in my Ibaadat on earth, then My Angels of Mercy will descend upon you, they will visit you and convey Salaam to you.

Allah has kept the blessings and excellence of Shab e Qadr for those on the earth who spend their time here in His Ibaadat. Hence, the Angels descend so that they too may come onto the earth and worship Allah here as well and so that they too may attain the abundant blessings of Shab e Qadr.

The example of this is a person who goes to Makkah Mukarramah with the Niyat of performing Ibaadat there because the Thawaab and blessings there are more. Likewise, the Angels descend onto earth on Shab e Qadr.

It is the nature of man that when he is in the presence of Akaabir Ulama and the presence of sincere and pious worshippers, then compared to Ibaadat in his private chambers; he performs it with greater sincerity here, engrossing himself in Ibaadat and obedience to Allah.

Hence, on this night Allah sends down the Angels that (giving us a message) that, O Muslims! You perform Ibaadat with more enthusiasm and dedication in the company of pious servants. Now the Angels have joined your gatherings, so worship Me with enthusiasm and dedication.

THE COMMENTARY of

بِأَذْنِ رَبِّهِمْ

‘By the Command of Their Rub’

By saying this, the humans are being cautioned that the Angels are My servants (Allah’s Servants) and they are bound by My Divine Command. You too are My servants, so you too should be obedient to My Commands.

THE COMMENTARY of

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

‘IT IS PEACE, UNTIL THE BREAK OF DAWN’

That night is a night of complete peace, and the Angels conveying Salaam is a sign of guarantee.

Something to reflect upon is that Seven Angels descended to Hazrat Ibrahim (Alaihis salaam) and conveyed Salaam to him, so the fire of Namrud became cool upon him.

When countless Angels are descending upon the Believers on the Night of Qadr and conveying Salaam upon them, why then will the raging fire of hell not become cool upon them!

Hazrat Maula Ali  states,

‘The Angels descend so that they may convey Salaam to us and so that they may intercede for us. The one, who is blessed to receive their Salaams, has had all his sins forgiven.’

سورة البينة

SURAH
Al Bay'yinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَ الْمُشْرِكِينَ مُنْفَكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا
صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَ
مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾ وَ مَا أَمَرُوا
إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴿٥﴾
حُنَفَاءَ وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا

الزَّكَاةَ وَ ذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ
 كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ
 فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ^ط أُولَئِكَ هُمْ
 شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا
 الصَّالِحَاتِ ^ل أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
 جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدْنٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ^ط
 رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ^ط ذَلِكَ
 لِمَنْ خَشِيَ رَبَّهُ ^ع

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. THE PEOPLE OF THE BOOK (WHO ARE) UNBELIEVERS, AND POLYTHEIST, WERE NOT TO LEAVE THEIR RELIGION, UNTIL CAME TO THEM A MANIFEST PROOF.

2. (WHO IS THAT?) THAT IS ALLAH'S RASOOL, WHO RECITES THE PURE SCRIPTURES;

3. WHEREIN ARE WRITTEN RIGHTEOUS WORDS

4. AND NEITHER WAS THERE ANY CONFLICT AMONGST THE PEOPLE OF THE BOOK, UNTIL AFTER CAME TOWARDS THEM THE MANIFEST PROOF.

5. AND THEY WERE COMMANDED TO WORSHIP ALLAH ALONE, ONLY BELIEVING IN HIM, REMAINING ON ONE SIDE; AND TO ESTABLISH NAMAAS, AND GIVE ZAKAAT, AND THIS IS THE RIGHTEOUS RELIGION.

6. VERILY, ALL THE UNBELIEVERS, BE THEY THE PEOPLE OF THE BOOK OR THE POLYTHEIST, THEY ARE ALL IN THE FIRE OF HELL, THEY SHALL REMAIN THEREIN FOR ALL ETERNITY, IT IS THEY WHO ARE THE WORST OF ALL THE CREATION.

7. VERILY, THOSE WHO BELIEVED AND DID GOOD DEEDS, IT IS THEY WHO ARE THE BEST FROM ALL THE CREATION.

8. THEIR REWARD IS WITH THEIR RUB, ETERNAL GARDENS OF ADAN, BENEATH WHICH FLOW RIVERS, WHEREIN THEY WILL LIVE FOREVER AND EVER, ALLAH IS PLEASED WITH THEM, AND THEY ARE PLEASED WITH HIM, THIS IS FOR HIM WHO FEARS HIS RUB.

CONNECTION & SIGNIFICANCE

Surah Al Bay'yinah was revealed in Makkah and has eight verses.

The first Wahi (Revelation) is in Surah Alaq, The Surah Al Qadr explains when this Divine Book was revealed, and this Surah (Al Bay'yinah) explains the significance of a Rasool being sent with this Book (Qur'an).

In Surah Qadr there is a discussion about the Revelation of the Qur'an and in this Surah is the explanation of the objective and aim in the revelation of the Qur'an, and it discusses the Pure Book as recited by Rasoolullah ﷺ.

In the preceding Surah, the excellence and uniqueness of the night in which the Holy Qur'an was revealed is being mentioned, and in this Surah, the Excellence and superiority of the one to whom the Qur'an was revealed and the importance of bringing Imaan (believing) in his Risaalat is being explained.

In Surah Al Qadr the blessings and the spiritual fruits regarding the Revelation of the Quran are discussed, and in this Surah, those who follow and obey the invitation of the Qur'an have been given glad tidings of Jannat and the pleasure of Allah.

Hazrat Anas رضي الله عنه reported that the beloved Rasool ﷺ said to Hazrat Ubay bin Ka'ab رضي الله عنه, Allah commanded me to recite the Surah لَمْ يَكُنِ الْيَمِينُ كَقُرْأَا to you so that you may listen to it. Hazrat Ubay رضي الله عنه said, Ya Rasool'Allah ﷺ! Did Almighty Allah say this by mentioning my name? Huzoor ﷺ said, Yes.

Hazrat Ubay رضي الله عنه then said, Did Almighty Allah remember me? He ﷺ said, Yes. On hearing this, tears (of joy) flowed from the eyes of Hazrat Ubay رضي الله عنه. [Bukhari, Muslim]

SHAAN-E-NUZUL

Before Rahmat e Aalam ﷺ arrived in this physical world, the Arabs were split into two groups; one group comprised of the Ahle Kitaab (people of the book), in other words, the (then) Jews and Christians, and the other group comprised the idol worshippers (polytheists).

Before the arrival of Rasoolullah ﷺ the Ahle Kitaab used to say to the polytheists who were their opposition, that the arrival of the ‘Promised Rasool’ is near.

We will join him and defeat you, and we will thus destroy you completely. Then, when Nabi ﷺ arrived, some of the just Ulama of the Jews accepted the Nubuwwat of Rasoolullah ﷺ happily and were loyal, whereas a huge number of them rejected Rasoolullah ﷺ even though they had seen and known the signs of the ‘Promised Rasool’ that were explicitly mentioned in the Taurah and the Injeel.

Their Ulama then concealed the signs and attributes of Rasoolullah ﷺ which were referred to in those Books, and they then made many changes in those Books.

This Surah was then revealed during this harsh time.

THE COMMENTARY of

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

‘THE PEOPLE OF THE BOOK (WHO ARE) UNBELIEVERS, AND POLYTHEIST,
WERE NOT TO LEAVE THEIR RELIGION,
UNTIL CAME TO THEM A MANIFEST PROOF.’

Even though the Jews believed in Hazrat Uzair (Alaihis salaam) and the Christians believed in Hazrat Esa (Alaihis salaam) as the son of Allah, and thus became Mushriks (polytheists), but Almighty Allah addressed them separately from the Mushrikeen because they presumed themselves to be followers of the Deen-e-Tauheed.

اَلْبَيِّنَةُ ‘Al Bay’yinah’, in other words, ‘the manifest proof’ here refers to Rasoolullah ﷺ because before the arrival of Rasoolullah ﷺ the Ahle Kitaab would say, we are not to leave our Religion until that Blessed Nabi arrives, who has been mentioned in the Taurah and in the Injeel.

The Taurah and the Injeel did not only mention the arrival of Nabi Kareem ﷺ but it also discussed numerous blessed characteristics of Nabi ﷺ, by way of which the Ahle Kitaab recognised him, and hence they awaited his ﷺ blessed arrival.

Almighty Allah says

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط

‘Those to whom We gave the Book; recognise the Nabi, just as they recognise their sons.’ [Surah Al Baqarah (2), Verse 146]

This means that the attributes were so clearly mentioned in the past books, that there Ulama could have no doubt in him ﷺ being ‘Khaatamul Ambia’ because they knew with full conviction this exalted status which has been afforded to Rasoolullah ﷺ.

When one of the Jewish Aalims, Hazrat Abdullah bin Salaam ؓ accepted Islam, Hazrat Umar ؓ asked, In the said verse, the attributes of Nabi Kareem ﷺ which have been mentioned, what is his excellence? He said, O Umar ؓ ! When I saw Huzoor ﷺ, I recognised him with any doubt, and me recognising Rasoolullah ﷺ is at a greater level, than recognising my sons. Hazrat Umar ؓ asked, How so? He said, I bear testimony that Muhammad ﷺ is a Rasool sent from Allah because Almighty Allah has mentioned his characteristics in our book the Taurah, whereas how can one have such conviction about his own son, and how can one know with full conviction like this the condition of the woman? On hearing this, Hazrat Umar ؓ kissed him on his head. [Khaza’in ul Irfan abridged]

Hearing this time and over from the Jews and the Christians, the Mushrikeen also knew well that such a personality would be born through whom the honour and excellence of Arabia will become famous forever, and even the ‘Shepherds’ of Arabia will rule.

This became very famous amongst the Mushrikeen and they too, in a way were anticipating his ﷺ arrival.

Now, the essence and the gist of this verse is this, that there was now no other way for the Ahle Kitaab and Mushrikeen to come out of the kufr and their misled ways, except for a manifest proof that would come forth and explain to them the difference between Haq and Baatil (The Righteous Path and the Corrupt way), removing them from the darkness of kufr and bringing them towards the light of Guidance. In other words, the Ahle Kitaab and the Mushrikeen were stuck in a deep swamp (quicksand), and they required assistance to be freed from it, and Allah Almighty sent His Beloved Rasool ﷺ as a manifest proof.

This did not mean that after this Rasool ﷺ arrived, then all of them will leave the path of kufr and the misled path, but the reality is that without this bright proof, there was no way possibly, by which they could receive guidance. Now, even after the arrival of this bright proof, if someone still remains adamant on kufr and shirk, then he has himself to blame for his kufr and misled ways. To see the sun and to reject the existence of the sun is the sign of a foolish man. Now, none can complain in the Court of Allah, by saying, why did you not send a bright proof (sign) for our guidance?

Almighty Allah says,

إِنَّ عَلَيْنَا لَلْهُدَىٰ

‘Undoubtedly, (Giving) Guidance is upon Us.’

[Surah Al Layl (92), Verse 12]

Almighty Allah says,

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ ط

‘And the Rasools are bearers of glad tidings and warners, so that the people have no excuse before Allah, after the Rasools (come).’

[Surah An-Nisa (4), Verse 165]

In other words, they do not have the chance or excuse to say that if any Rasool had come towards us, then indeed we would have obeyed his command; we would have been obedient to Allah. [Khaza'in ul Irfan]

THE COMMENTARY of

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۖ فِيهَا كُتِبَ قَيِّمَةٌ ط

‘(Who Is That?) THAT IS ALLAH’S RASOOL, WHO RECITES THE PURE SCRIPTURES; WHEREIN ARE WRITTEN RIGHTEOUS WORDS.’

In another verse it has been mentioned, that clear (bright) proof is Allah’s Rasool. This refers to him ﷺ being the Manifest evidence of Nubuwwat. It is for this reason that a Mu’jaza is also known as ‘Al Bay’yinah’ The Tanween on the word رسول is to show excellence, meaning that, This Rasool is very exalted.

There are numerous reasons for referring to Rasoolullah ﷺ as a 'Manifest Proof' here:

Before the Revelation of the Wahi, the Prophet ﷺ lived his life in the midst of the kuffar-e-Makkah and his ﷺ life was to them like an open book, and he ﷺ was always steadfast and established in the way of Tauheed, Truthfulness, Piety and Goodness. It was for the reason that the even the kuffar knew him and regarded him as 'As-Saadiq' and 'Al Ameen'. His ﷺ blessed habits, pure character, and impeccable way of life was itself a manifest proof of him being the Rasool of Allah ﷻ. After observing his ﷺ life and his beautiful splendours, every sincere and genuine hearted person will bear testimony to the fact that it is he ﷺ who is 'Al Bay'yinah', in other words, the 'Manifest Proof', and the true sign of Excellence.

After the descending of the Wahi, he ﷺ recited the bright verses of the Holy Qur'an, and through this, he made clear the paths of Righteousness and falsehood. He ﷺ presented countless Mu'jazaat by his Nubuwwat and Risaalat, and through his companionship and his blessings, he brought a true revolution in the lives of those who brought Imaan. Hence, the character, message and teaching of Rasoolullah ﷺ and his ﷺ entire life are clear proof of the fact that he ﷺ is Allah's True Rasool.

One very special attribute of Rasoolullah ﷺ which was mentioned in this verse is that Rasoolullah ﷺ recites pure scriptures. Even though he ﷺ was Ummi (not formally taught by any human), the fact that he recited the scriptures is one of his Mu'jaza. The Pure Scriptures here refers to the Holy Qur'an.

The Holy Qur'an by itself is a scripture, but due to its excellence, it has been mentioned in the plural form. Another reason for it being referred to in the plural form is because the mention of the Quran e Kareem was also present in the past Books. Almighty Allah says,

وَأَنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

‘And undoubtedly, it was publicised in the past Books.’
[Surah Shu'ara (26), Verse 196]

It must also be noted that the beliefs mentioned in the past Books and some of the blessed things mentioned there have been referred to in the Qur'an as well. For example, it is mentioned in Surah Al A'la

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۚ

‘Undoubtedly, this (advice) is in the past scriptures, In the Scriptures of Ibrahim and Musa.’ [Surah Al A'la (87), Verses 18-19]

In other words, it is like the past scriptures being in the Holy Qur'an and the past scriptures are the attributes of the Qur'an. Hence, the Nabi ﷺ reciting the Holy Qur'an was, as if he ﷺ was reciting the (original) past scriptures as well. It is for this reason that this word was mentioned in the plural form.

مُطَهَّرَةً refers to ‘something pure’ Another meaning of this word here is that This book is free from changes of falsehood, and it is protected from all types of changing, and free from every defect.

Almighty Allah says,

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ط

‘Falsehood cannot come towards it, neither from in front of it nor from behind it.’ [Surah Haa-Meem Sajdah (41), Verse 42]

Another meaning is that a pure (blessed) Angel descended with it. The third meaning is that only the pure are allowed to touch it.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

‘None must touch it (the Qur’an) except in the state of ablution.’
[Surah Waqiah (56), Verse 79]

Sahifa (Scripture) refers to the written pages, and it also refers to a Book, but here كُتِبَ refers to Commandments. [Qurtubi] From this verse it is also proven that during the blessed era of Rasoolullah ﷺ the Qur’an e Majeed was already written on pages. Those Sahaba who were appointed to record the Qur’an in written form were known as the ‘Kaatibeen e Wahi’.

قَيِّمَةٌ means righteous, proper, established. Hence, the gist of the verse will now be that there are certain commandments mentioned in the Holy Qur’an which are righteous, proper, just and established, and these commandments are never terminated. Hence, these commandments and guidelines is guidance for mankind until Qiyaamat.

THE COMMENTARY of

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۚ

‘And neither was there any conflict amongst the people of the book, until after came towards them the manifest proof.’

Even in this verse, ‘Al Bay’yinah’ refers to the Beloved Rasool ﷺ. The gist (essence) of this verse is this, before the blessed arrival of Nabi Kareem ﷺ all the Ahle Kitaab were in unanimous agreement that when the final Nabi arrives, we will bring Imaan in him (i.e. believe in him). This agreement of theirs is mentioned in the Holy Quran in this manner,

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

‘And before that, they would seek victory over the unbelievers through the mediation of this same Nabi.’

[Surah Al Baqarah (2), Verse 89]

It is reported by Hazrat Ibn Ab’bas رضي الله تعالى عنها that before the blessed arrival of Nabi Kareem ﷺ the Jews made Dua (invoked Allah) by saying, O Allah! Assist us through the Wasila of your Nabi, whom You will send in the Last Era, and through the Wasila of that (Divine) Book which You will reveal upon him. [Tafseer Durr-e-Manthur]

The Ahle Kitaab were under the impression that the Final Nabi will come amongst the Bani Isra’eel, but when he ﷺ arrived amongst the Banu Isma’eel, then except a few, most/many rejected due to jealousy and animosity.

Almighty Allah says,

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

‘And when the one whom they recognised well came to them, they rejected it. So the curse of Allah is upon the unbelievers.’

[Surah Al Baqarah (2), Verse 89]

It was not so that the rejecters of the truth went against the True Nabi, but they began to fight with those True truth loving Ahle Kitaab who had brought Imaan on Rasoolullah ﷺ.

In the above-mentioned verse, this is being explained, that you had unanimously agreed, that you will believe in the manifest proof, but now, when that Manifest Proof, in other words, Rasool e Mu’azzam ﷺ arrived, then why do you reject, and why do you fight against those who believe, causing friction? Use your intelligence!

Does you Religion teach you this? After that the primary fundamental position of all the Ambia e Kiraam was mentioned.

THE COMMENTARY of

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَا حُفَاءَ وَ يُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۖ

‘AND THEY WERE COMMANDED TO WORSHIP ALLAH ALONE, ONLY BELIEVING
IN HIM, REMAINING ON ONE SIDE; AND TO ESTABLISH NAMAAZ, AND GIVE
ZAKAAT, AND THIS IS THE RIGHTEOUS RELIGION.’

دِينُ الْقَيِّمَةِ refers to a Deen which there is no shortcoming or weakness.
It is only that Deen which can serve as a perfect and complete code
of life, which came from Allah, through His Blessed Ambia, and that
which is comprehensive and guiding in every matter of the
rectification of thinking and practices. Such a religion is only Islam,
which is the righteous and true Deen. Almighty Allah says,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

‘Verily, the only (true) Deen by Allah, is Islam.’

[Surah Aal e Imran (3), Verse 19]

For the guidance of the people, the ‘Manifest Proof’ Sayyiduna
Rasoolullah ﷺ was sent down, and after this, Almighty Allah
revealed the five basic foundation commands of the ‘Established
Deen’, which in reality are five important pillars for the rectification
of thinking and practices, and these five commandments were also
present in the past books as well.

The first Commandment was to worship Allah alone. The second commandment is that one should have full faith in Allah, by saving oneself from shirk, misled ways and every evil.

As a reminder and emphasis to these commands, Almighty Allah says,

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ لَا إِلَهَ إِلَّا اللَّهُ الدِّينُ الْخَالِصُ

‘So worship Allah alone, as His true servants. Indeed, Worship is for Allah alone.’ [Surah Az Zumr (39), Verse 2-3]

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

‘Say you, Undoubtedly, I have been commanded to worship Allah alone, purely as his (true) servant.’ [Surah Az Zumr (39) Verse 11]

The third commandment is only to be on the side of Haq (Righteousness) and to stay away from all Baatil (Falsehood). **مُخْلِصًا** is the plural of ‘Haneef’, and ‘Haneef’ actually means to be on the side of Haq by leaving all Baatil.

The gist of the same has been explained in Surah al Muzam’mil; wherein it is mentioned,

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

‘And separate yourself from all others, devoting yourself to Him alone’ [Surah Muzam’mil (73) Verse 8]

In other words, you should perform Allah's Ibaadat in such a manner that in Ibaadat your heart should be directed only to Allah, without diverting towards the thought of others.

This is a very elevated form of sincerity and devotion. The fourth commandment is that Namaaz should be performed with sincerity and devotion in its appointed times. Namaaz does not refer to merely perform some physical movements, but when a servant stands up for Namaaz in the Court of his Creator, then he should think that he is seeing Allah.

Otherwise he must feel that Allah is seeing him. The effect of this will be such that whatever the servant recites with his tongue, will be the cause of a special effect and condition over his mind and heart. And when the servant prostrates in the Court of his Rub, then with his body, his mind and heart will also prostrate in the Court of Allah.

In reality, such a Namaaz prepares the servant to obey Allah and to obey and remain in the service of Nabi ﷺ for his entire life.

It is this Namaaz which has been mentioned to be the Me'raj (ascension) of true believer, and the coolness of the eyes and the pillar of Deen, and concerning such Namaaz that it has been mentioned,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط

‘Undoubtedly, Namaaz prevents (one) from immodesty and evil (actions)’ [Surah Al Ankabut (29) Verse 45]

The fifth commandment is for us to continue giving Zakaat from our wealth. In other words, to attain the pleasure of Allah, to give Zakaat from the wealth which Allah has blessed us with, to those whom Allah and His Rasool ﷺ have commanded. Another wisdom in giving Zakaat is that by giving Zakaat, the love for wealth in the heart decreases. A further wisdom is that by assisting the needy in the community it increases in you the enthusiasm to serve the needy and to be generous, and this saves one from pride and arrogance.

If one observes this verse deeply, one will find that in this verse Almighty Allah is revealing upon the Angels the excellence and status of the Muslims, because Angels are sincerely devoted, and they recite the Tasbeehs and perform Ruku and Sujood, but they are unable to make an effort and earn wealth, and give Zakaat, whereas Almighty Allah has blessed the Muslims with this quality, and due to this, they are more exalted than the Angels. Due to these traits of the Believers Almighty Allah will command the Angels that; you should salute (say salaam) the greatness of the Muslims.

Almighty Allah says

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
 رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ
 عُقْبَى الدَّارِ ﴿١٢٦﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
 وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ
 ﴿١٢٧﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ ﴿١٢٨﴾

‘And those who are patient, in seeking the pleasure of their Rub, and established Namaaz, and they spend in Our way from that which We have given them, discreetly and noticeably, and instead of evil, they do good deeds, warding off evil; for them alone are the benefits of the final abode; Gardens of Residence, wherein they will enter, and those deserving ones (believers) amongst their forefathers, their wives and their progeny. And the Angels will come to them from every Gate (of Paradise), saying this, Peace be upon you, the reward for your patience; so a final abode, how beautiful you received.’ [Surah Ra’ad (13) Verses 22-24]

THE WORST AMONGST THE CREATION

Almighty Allah says, ‘Verily, all the unbelievers, be they the people of the book or the polytheist, they are all in the fire of hell; they shall remain therein for all eternity; it is they who are the worst of all the creation’ [Surah Al Bay’inah, Verse 6]

It is for this reason that Imam Raazi رحمہ اللہ has said, Almighty Allah has kept Haq (Rights) of His Nabi ﷺ before His Rights. The Mushrikeen rejected the Oneness of Allah, and they regarded the Angels as the daughters of Allah (Allah Forbid), and in doing so, they made blasphemy in the Court of Allah, whereas the Ahle Kitaab believed in Allah and they used to worship Allah, but they rejected Rasoolullah ﷺ. Almighty is even more displeased when the excellence of His Nabi ﷺ is rejected. This is why Almighty Allah first mentioned the punishment of the Ahle Kitaab and after that He mentioned the punishment of the Mushrikeen.

Two things were mentioned for the unbelievers; the first was that they will have to live in Jahannam (Hell) forever, and the second was that they are the worst of all the creation. Before this, it has been

explained in Surah Teen, that man has been blessed with the best of faculties, but when he falls into the lowest condition, he becomes the worst. It is also mentioned in Surah Al A'raf that; 'Such people are like animals, but more astray than them, They are those who are heedless' The reason for this is because animals do not actually possess intelligence (like humans) and they do not really have control (or power of choice), and even though man has been blessed with intelligence and power of choice and control, they turn away from the Truth.

THE BEST AMONGST THE CREATION

Almighty Allah then says, 'Verily, those who believed and did good deeds, it is they who are the best from all the creation.' [Surah Al Bay'yinah (98) Verse 7]

In this verse, those Momins (true believers) are being mentioned who believe in Allah and His Beloved Rasool ﷺ with a sincere and devoted heart, spending their entire lives in the sincere obedience to Allah and His Rasool ﷺ. These people have been regarded as being the best amongst the creation.

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said Are you amazed at the exalted status of the Angels? By Him in Whose Divine Power is my life! On the Day of Qiyaamat the status and the excellence of the Momins (true believers) will be greater than that of the Angels. If you wish, then you may recite this verse. After that he رضي الله عنه recited this (above mentioned) verse. [Tafseer Kabeer, Roohul Imaan]

From this verse and Hadith, we realise that a devout believer is more exalted than the general Angels, because a Momin obeys Allah and His Beloved Rasool ﷺ through his power of choice, whereas the Angels do not possess the choice or ability to be disobedient.

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ط رَفِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ط ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﷻ

Their reward is with their Rub, eternal gardens of Adan, beneath which flow rivers, wherein they will live forever and ever, Allah is pleased with them, and they are pleased with Him, This is for him who fears his Rub. [Surah Al Bay'yinah (98) Verse 8]

From this verse, we ascertain that the Momins will be blessed with more than one Jannat (Heavenly Garden). Almighty Allah says,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ

‘And for him who fears to stand before his Rub, (for him) there are two Gardens (of Paradise).’ [Surah Rahmaan (55), Verse 46]

One will be ‘Jannat Al Adan’ and the other will be ‘Jannat An Na’eem’ One Jannat is the reward for fearing Allah, and the second Jannat is for abstaining from carnal desire. [Khaza’in ul Irfan]

It is then mentioned

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

‘And except for these (two), there are two additional Jannats, so which of the favours of your Rub will you deny’ [Surah Ar Rahmaan (55) Verses 62-63]

From these verses, it is evident that the believers will be blessed with Four Jannats (Gardens of Paradise). From these verses of Surah Rahmaan and the closing verses of Surah Al Bay’inah, it is also evident that these Jannats are for those true believers who spent their entire lives fearing Allah, and this fear keeps them steadfast on Siraat Al Mustaqeem (The Straight Path). The Holy Qur’an tells us that the ones who truly fear Allah are those, that when the thought of any evil comes to them, they immediately turn towards their Rub (Allah).

Almighty Allah says,

‘Verily, those who fear (Allah), become alert, when they are tempted by any shaitaani whispering, and immediately realise (this).’ [Surah Al A’raf, Verse 201]

The question arises as to whether the Jannats are for those sincere believers, who have never committed any sins?

The answer to this is present in this blessed verse wherein Almighty Allah says,

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ^ق وَمَنْ يَغْفِرِ اللَّهُ^ق إِلَّا اللَّهُ^ق وَلَمْ يُصِرُّوا
عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ
وَجَنَّاتٌ

‘And those, who when they commit any indecent act or do injustice unto their souls, they remember Allah and seek forgiveness for their sins. And Who can forgive sins, other than Allah? And (those) who are not intentionally obstinate, in what they have done; For such, the reward is the forgiveness from their Rub, and Gardens (of Paradise).’ [Surah Aal e Imran (3), Verses 135-136]

From these verses, that those who immediately seek Tauba (i.e. repent sincerely) in fear of Allah, then Almighty Allah will also bless them with many Jannats, and there shall be rivers which flow beneath those Jannats. Concerning the rivers of Jannat, Almighty Allah says,

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ^ط فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ^ع وَ
أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ^ع وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ^ه وَ
أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى^ط وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ

مِنْ رَبِّهِمْ^ط كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ
 أَمْعَاءَهُمْ ﴿١٥﴾

‘In it are rivers of water, which shall never be contaminated (i.e. their taste etc. will never change), and there are rivers of milk, the taste of which will never change, and rivers of (heavenly) wine, which is delicious to drink (without intoxication), and there are rivers of honey, which have been refined (perfectly made); and in it for them are a medley of fruits, and forgiveness from their Rub. Will these contented ones be regarded equal to those, who are to dwell in fire (of hell) forever; and (who) will be given to drink boiling water, so that it tears their intestines into pieces?’ [Surah Muhammad (47), Verse 15]

A GREAT BLESSING IN JANNAT

The greatest blessing in Jannat is to be blessed with attaining the Pleasure of Allah. The informer of the Unseen, Our Beloved Rasool ﷺ said, Almighty Allah will say to the residents of Jannat, O Residents of Jannat! They will say, O our Rub, we are present! We are ready to obey You, and every goodness is in Your Divine Control. Almighty Allah will say, Are you pleased? They will say, Our Rub! Why should we not be pleased? You have blessed us with those blessings which none other have received. Almighty Allah will say; Should I not bestow upon you a blessing greater than that? They will say, What can be a blessing greater than this? Almighty Allah will say, I am blessing you with My Pleasure (i.e. approval). After this, I shall never be displeased with you. [Bukhari, Muslim]

The greatest wish of those who love Allah is for Him to be pleased with them, and this great blessing will be afforded to the Ahl e Jannat (Residents of Jannat).

Almighty Allah says,

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

‘And (attaining) the pleasure of Allah, is the Greatest.’

[Surah At-Tauba, Verse 72]

If we carefully study these words, ‘Allah is pleased with them, and they are pleased with Him.’ In fact and apparently, it was sufficient to say that ‘Allah is pleased with them’ because the actions (good deeds) of the servants is for the sake of attaining Allah’s Pleasure.

However, this was said to show that, My servants are not discouraged by the difficulties and hardships they endure in the righteous path, but they become the examples of patience and virtue and are pleased with that in which is My Pleasure. Hence, Allah announces, that My True servants are those who are pleased with me in every condition.

There are three categories of being pleased;

The first category is when the servant does not complain about that which Allah has destined for him, and he has full faith that whatever Allah has done is the best for him, as we are not aware of His Wisdom. This category of seeking Allah’s pleasure is necessary upon all His servants.

The second category is that the servant should love and be pleased with every Judgement and Will of Allah, even if it be contrary to what the servant desires because one who loves should always be pleased with everything the Beloved does.

The Third category is this that every wish of the servant is fulfilled. This pleasure and reward is for those who (truly) fear their Rub. [Tafseer Mazhari]

‘KHASHYAT’ (FEAR FOR ALLAH)

Towards the end of this Surah, it has been mentioned that Jannat and all its bounties and blessings are for him who fears Allah. ‘Khashyat’ does not refer to that kind of fear, which emanates due to the fear of punishment, torment or retribution, or that which is caused due to an enemy or some dangerous creature. However, ‘Khashyat’ refers to that fear which emanates due to one's immense love and honour for someone, and one is constantly afraid that the one whom you love so dearly should not be displeased with you in any way. Hence, when such a servant commits any error or wrong, then due to this ‘Khashyat’ the tears of regret and sadness flow from his eyes.

This is the reason why in the Holy Qur'an wherever Almighty Allah mentions ‘Khashyat’ there, He also mentions His Attribute of being the Most Compassionate.

Almighty Allah says,

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا
بِسَلَامٍ ط

‘He who fears Rahmaan (The Most Compassionate) without Seeing Him, and turns (towards) Him with a (repenting) heart; It will be said to him, Enter into it (Paradise) with peace.’ [Surah Qaaf (50) Verses 33-34]

Almighty Allah says,

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

‘Undoubtedly, those who are in anguish due to the ‘Khashyat’ (Fear) of their Rub’ [Surah Al Mu’minoos (23) Verse 57]

Ummul Mo’mineen Hazrat A’isha Siddiqa رضى الله تعالى عنها asked Sayyid e Aalam ﷺ, Are those people being mentioned in this verse, who consume alcohol and steal? He ﷺ said, O daughter of Siddique! It is not so. This is regarding those who fast, perform their Namaaz, give Sadaqa, and fear that their deeds should not be rejected. [Tirmizi]

To sincerely make Allah’s Ibaadat (worship Allah), and to constantly fear Allah, makes a servant a beloved of Allah.

سورة الزلزال

SURAH
Az ZilzAAL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَ
أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَ قَالَ
الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ
أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۚ لِيُرَوْا
أَعْمَلَهُمْ ۚ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ۚ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ ۚ

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. WHEN THE EARTH IS JOLTED, WITH ITS ORDAINED EARTHQUAKE
2. AND WHEN THE EARTH SPEWS OUT ITS BURDENS
3. AND MAN SAYS, WHAT HAS HAPPENED TO IT?
4. ON THAT DAY IT WILL EXHIBIT ITS MESSAGES (EVIDENCE)
5. BECAUSE YOUR RUB HAS SENT TO IT A COMMAND (TO DO SO)
6. ON THAT DAY, THE PEOPLE WILL TURN TOWARDS THEIR RUB, IN VARIOUS GROUPS, SO THAT THEIR DEEDS MAY BE SHOWN TO THEM
7. SO WHOSOEVER DOES EVEN ONE SPECK OF GOOD, HE WILL SEE IT
8. AND WHOSOEVER WHO DOES EVEN ONE SPECK OF EVIL, HE WILL SEE IT.

CONNECTION & SIGNIFICANCE

Surah Az Zilzaal was revealed in Makkah and has eight verses. According to the Ahadith, the Thawaab (reward) of reciting Surah Zilzaal is equal to the Thawaab of reciting half the Qur'an, and according to one narration, the reward is equal to that of reciting quarter of the Qur'an. [Tirmizi]

In the preceding Surah Al Bay'inah, the reward and punishment concerning the believers and the unbelievers were discussed. From this, the question comes to mind, as to when will this time of reward or punishment come and which deeds are those which are the means of reward and which are the means of punishment? This Surah has the answers to these questions.

In this Surah, it has been mentioned that on the Day of Qiyaamat the accountability for the deeds of everyone will take place. If a person did either a speck of good or a speck of bad during his lifetime, he will find this present in his Book of Deeds, and he will be deserving of either reward or punishment, based on his deeds.

In the preceding Surah, there was also the discussion concerning those who live sinful lives, without having any care about the True Deen of Allah and His Beloved Rasool ﷺ. If the pious people spend their lives doing good and being obedient to Allah and His Rasool ﷺ, and the evil and sinful people spend their sinful lives following their carnal desires and whims, then both can never be regarded as equal.

It is for this reason that the demand of Allah's Justice is that He blesses the pious and righteous ones with the reward of his deeds and punishes the sinful and evil ones.

This very essence of reward and punishment is discussed in this Surah. Surah Al Bay'yinah ends on this note, that the one who fears Allah is the one who will receive the pleasure of Allah and Jannat. To inculcate the 'Khashyat' of Allah in your heart, it is necessary that the servant should have complete conviction in this reality and fully accept that one day he will be presented before his Rub and he will be held accountable for all his actions.

To inculcate this conviction and faith, this Surah and the previous Surah has discussed the beliefs (Aqida) concerning the Aakhirah (Hereafter), so that a servant may cover his deeds and he may try with all his might, to save himself from the displeasure of Allah.

SHAAN-E-NUZUL

Having firm belief concerning the Aqida relating to the Aakhirah (hereafter) is what becomes the surety and security for the rectification of mans' thoughts and actions.

The kuffar were stunned when they heard from Rasool e Mu'azzam ﷺ that a day will come which is known as 'Qiyaamat,' and all the humans will be brought back to life (risen) once again, and they will have to stand before Allah and be held accountable.

Their minds were not prepared and ready to accept this reality that after this mortal life, there is an eternal and everlasting life. To give guidance to such people, Surah Zilzaal and many Surahs which follow is based on this.

The Mufas'sireen mentioned that in the initial stages, some Muslims thought that there was no sin for minor wrongs and that there was no reward for giving small amounts of Sadqa.

In this Surah, the thoughts above of those Muslims was also rectified, and they were that if they perform good deeds or do bad deeds, then even if it is equal to a speck, they will receive either the reward or punishment for it.

Surah Zilzaal has been referred to as half the Qur'an because the commandments of the Holy Qur'an are in two categories; one being the commands concerning worldly affairs and the other being the commandments concerning the hereafter.

This Surah (Zilzaal) is the essence and gist of the commandments which are related to the hereafter. It is for this reason that it has been mentioned that to recite it is to attain the reward equal to the recitation of half the Qur'an.

THE COMMENTARY of

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

‘WHEN THE EARTH is jolted, with its ORDAINED EARTHQUAKE.’

Such a powerful jolt which causes the ground to shake and tremor is called an earthquake. The gist of both, intensity and continuity are found in the word زِلْزَالَهَا. In other words, it will be extremely intense when the earth is jolted, and the earth will shake continuously, until everything is flattened and destroyed. In this verse that fear-provoking earthquake is being mentioned which will occur when the ‘Soor’ is blown for the first time, which will be the means to the coming of Qiyaamat.

Almighty Allah says,

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ
شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

‘And the Soor will be blown, so (all) those in the skies and the earths will lose consciousness, except for him, whom Allah Wills; then it will be blown once again, so they will rise, looking (with astonishment).’ [Surah Az Zumar (39), Verse 68, Kanzul Imaan]

On that day, the entire earth will be jolted with high intensity, and no tree, building or mountain will remain on earth. Everything will break and explode, and all living creatures will perish.

The Communicator of the Unseen ﷺ said, A sheet will be spread open between the buyer and the shopkeeper, neither will the deal be completed and nor will they be able to fold up the fabric, and Qiyaamat will be established.

In other words, people will be occupied in their (daily) work, and those chores will remain like that, never to be completed. Neither will they be able to complete it nor will they be able to ask someone else to complete it for them, and those who have gone out from their homes shall never return.

Hence, Almighty Allah says,

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

So, neither will they be able to make a bequest and nor will they return to their homes (families).’ [Surah Yaseen (36), Verse 50]

In another instance, Almighty Allah explains the terror of that day in this manner,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُم ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿٢١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢٢﴾

O, People! Fear your Rub, Undoubtedly the earthquake of Qiyaamat is extremely harsh. On that day, when you observe it; every mother suckling her child, will forget the one she is suckling; and every pregnant woman, will suffer a miscarriage; and you will see the people, as if in an intoxicated state, but they will not (really) be in an intoxicated state, but the reality is that the punishment of Allah is very intense. [Surah Al-Hajj (22), Verse 1-2]

It is something to think about, that due to the effects and terror of Qiyaamat, a lifeless thing like the earth will start to tremble, so O Man! Does the mention of Qiyaamat cause your heart to tremble or not?

If it does not, then your heart has become lifeless, so bring it back to life and revive it through the fear of Allah, and through the love of Rasoolullah ﷺ.

Some of the Ulama have mentioned that here, that earthquake is being discussed, which will occur when the Soor is blown for the second time, which can be gathered from the verse which follows it. Due to this earthquake, the slopes and drops will be taken away, and it will be turned into a flat open land. Then, on that open flat land, the 'Plains of Mahshar' will be established. Almighty Allah says

فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۚ

'He will then turn the earth into a very smooth plateau, and you will see therein nothing high or nothing low.' [Surah Taa Haa (20), Verses 106-107]

THE COMMENTARY of

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

'AND WHEN THE EARTH SPEWS OUT ITS BURDENS'

This means that on the Command of Allah Almighty, the earth will throw out whatever is within it, be these treasures or the deceased. All the dead who were buried in the earth, their limbs and particles will be brought together and raised, even though they may have turned to dust.

Almighty Allah says,

قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

(The unbelievers) said, Who is it, that will bring the bones back to life, whereas they have completely disintegrated? (O Beloved ﷺ) Say you, The One who created them initially is the One who will restore them to life, and He is All-Knowing of every creation. [Surah Yaseen (36) Verses 78-79]

All the treasures which are concealed in the depths of the earth will become apparent, but the terror on that day will be such that none will even raise a brow to look towards those treasures.

The Beloved Rasool ﷺ said The earth will throw out its valuables in the form of golden and silver pillars. The murderer will come forth and say, Alas! I killed due to these treasures. The one who broke ties with his family will say, Alas! In its greed, I broke all ties with my blood relatives; a thief will say, Alas! My hands were cut off due to these things. Then, all of them will leave these (treasures), and they will take nothing from it. [Muslim]

In this manner, people will be saddened and will be in regret and say, Today there is no value for that, because of which I committed so many crimes. Today, every person has only one care, and that is of his 'Book of Deeds'.

Today, we can weight materialistic things on scales of the world, but sincerity, honesty, loyalty and virtuous deeds cannot be weighed on any (worldly) scale. On Qiyaamat when the world perishes, then the order and system of the world will also perish with it, and a new Order or System will take effect. Almighty Allah says,

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

‘On the day, when the earth will be transformed with another earth, and the skies and all the people will rise and surface, before One Allah, Who is the Almighty.’ [Surah Ibrahim (14), verse 48]

In this new order and system, there will be no value for gold and silver; only one's deeds will be regarded valuable. It is for this reason that such a Scale ‘Mizaaan’ will be placed, in which good and bad deeds, honesty, lies, sincerity, boastfulness and trust and distrust will be weighed, in other words, all ones good and bad deeds will be weighed. Almighty Allah says,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٦﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١٠٧﴾

‘And on that day, the weighing will truly be done, so the scales of those who are heavy, they will reach salvation. And the scales of those who are light, then they are the ones, who have caused harm

to themselves; the retribution for transgressing the limits, regarding our verses (signs)' [Surah Al A'raf Verses 8-9]

THE COMMENTARY of

وَقَالَ الْإِنْسَانُ مَا لَهَا

'AND MAN SAYS, WHAT HAS HAPPENED TO IT?'

According to the Mufas'sireen, 'Man' here refers to those who will be on earth at the time when Qiyaamat comes.

They will say this in astonishment and shock, in other words, what has happened to the earth? We should pay attention to this statement of the people. In it is fear and also anxiety.

It also has restlessness and worry, because the entire earth will be shaking intensely, and its treasures will be thrown out, yet there will be none to amass it. The entire order and system will be disrupted.

The scene of that day has been mentioned in another place in the Holy Qur'an,

إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ
سُيِّرَتْ ۖ وَإِذَا الْعِشَارُ عُطِّلَتْ ۖ وَإِذَا الْوُحُوشُ حُشِرَتْ ۖ وَ
إِذَا الْبِحَارُ سُجِّرَتْ ۖ وَإِذَا النُّفُوسُ زُوِّجَتْ ۖ وَإِذَا الْمَوْءَدَةُ
سُيِّلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۖ

‘When the sun is folded, and when the stars fall, and when the mountains are put in motion, and when the pregnant camels wander unrestrained. And when the wild animals are gathered together, and when the seas are set alight, and when the souls are united, and when the one who was buried alive (females) will be asked, for which sin was she murdered’ [Surah At-Takweer (81), Verses 1-9]

Between the first blowing of the Soor and the second blowing of the Soor, there will be a gap of forty years.

One Tafseer mentions that Allah will take away the punishment from the kuffar (unbelievers) in the time between the blowing of the Soor. Then, when the Soor is blown is blown for the second time, and all the dead are brought back to life, at that time man will say, What has happened to it (i.e. to the ground)?

Here, man refers to the unbelievers, who will shriek in fear when they see the frightening sight of Qiyaamat.

The Qur’an says,

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا

‘They will say, O our wretchedness! Who has woken us from our slumber?’ [Surah Yaseen (36), Verse 52]

Whereas when the Ahl e Imaan see the deceased exiting their graves, then their Ilm ul Yaqeen (confirmed by certainty of knowledge) will progress to the level of Ain ul Yaqeen (confirmed by certainty of seeing it personally), and they will say

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

‘This is that, which Rahmaan had promised, and the Rasools had spoken the truth.’ [Surah Yaseen (36), Verse 52]

THE COMMENTARY of

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

‘ON THAT day it will exhibit ITS NEWS (EVIDENCE).’

It is reported from Hazrat Abu Hurairah رضي الله عنه that the Beloved Rasool ﷺ recited this verse and said, Do you know what messages (evidence) the earth will exhibit? The Sahaba replied, Allah and His Rasool ﷺ know best! He ﷺ said, Its message (evidence) is this, that it will give testimony (i.e. evidence) against every male and female, saying that on such and such day he (or she) did a such and such thing on my back (i.e. on the earth). It is this which is the evidence of the earth. [Tirmizi, Chapter on Tafseer]

It has also been mentioned in another Hadith Shareef that, Remain cautious on the earth. This is your mother. Whoever performs any good or bad deed on her, she will certainly give evidence about it. [Durr-e-Manthur]

If Allah Wills, then He may reward the pious and punish the sinners merely by His Divine Knowledge, but as per the manner of mans' thinking, He will carry out the apparent requirement of Justice.

Every person will be given his book of deeds in his hands, and then witnesses will be presented against him, and these will be witnesses of all types. By the command of Allah, a person's hands and feet will start to speak.

Almighty Allah says,

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

‘Today, We shall place a seal over their mouths (that they shall not be able to speak), and their hands will talk to Us, and their feet will testify to what they had done. [Surah Yaseen (36) Verse 65]

A Man's ears, eyes, and skin will testify against him. Almighty Allah says,

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ
﴿٢٠﴾ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي
أَنْطَقَ كُلَّ شَيْءٍ

‘Their eyes and their ears and skins, will all testify against what they used to do; And they will say to their skins, What did you testify against us? They will reply, Allah caused us to speak, Who has given everything the ability to speak.’ [Surah Ha-Meem As-Sajdah (41) Verses 20-21]

Just think for a moment! What will be the sight at the time when the hands and feet of man will be testifying against him about that which had done, when his ears, eyes, and skin will be speaking against him.

Then, the earth too will speak, (saying), This person did commit such and such sin at such at a such and such time to me, at the such and such place. In other words, there will be not a thing about which it will not testify.

Probably the people in the past would have been astonished at the fact that the earth will give such information.

However, the people of today, in this modern era, should not be astonished at all, because one can see what happens by way of radio, television, tape recorders, video, and other electronic equipment.

Leave alone everything else, a computer microchip and the small cheap sim card which is fitted into mobile phones can store thousands of pages of information.

So what is so shocking and difficult to realise and understand that Allah has given that ability and capacity to the earth and every speck and to the limbs of man that it may save and store all the actions and deeds which man has performed?

His voice is being saved and stored in the atmosphere, and his actions are being saved and stored in the earth. Then, on the day of Qiyaamat, all this will come before man in an active form, and the earth will present all the evidence.

THE COMMENTARY of

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

‘BECAUSE YOUR RUB HAS SENT A COMMAND TO IT (TO DO SO)’

It is for this reason that it has been mentioned that the earth will reveal all its messages (evidence) on that day because Allah has commanded it to do so.

By the previous verse, and the verse above, and this verse, all make it very clear that man’s limbs will speak on the command of Allah, and through His Divine Command, the earth will also speak. It is a reality that whatever speaks, does so by the power of speech afforded to it by Allah.

If one reflects on this point and thinks about it carefully, then even the tongue is merely a piece of flesh, and all the other pieces of flesh are with it, but only the tongue can speak, so what is the reason for this?

After attempting to understand this from every angle, one will come to only this conclusion, that the One (Allah) Who has power over all things, has blessed it with the power to speak.

The reality is that if Allah so wills, then He may give a piece of flesh the power to speak, and if He wills then He blesses a soft bone (i.e. the ear) with the ability to hear, if He wills, He gives the ability of seeing to a piece of fat, so what is so difficult for Him to grant the earth the power of speech!

Today, it is Allah's Will that the earth may remain silent, and on the Day of Qiyaamat, it will be Allah's Will that the earth should speak, so on His Divine command, the earth will start speaking.

THE COMMENTARY of

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ ط

‘ON THAT DAY, THE PEOPLE WILL TURN TOWARDS THEIR RUB, IN VARIOUS GROUPS, SO THAT THEIR DEEDS MAY BE SHOWN TO THEM.’

One explanation or gist of this is that, on that day, when the people rise from their graves, they will come forth (before Allah’s Divine Court) individually. None will be with another, and each one will be held accountable individually.

The second explanation is that based on different actions, people will be in different groups. In other words, such as the group of Namaazis, the group of Shaheeds (martyrs), the group of thieves, the group of those who behaved immodestly, etc.

In brief, every person will join with those who are similar to him and then he will face accountability.

Hazrat Abdullah ibn Ab’bas رضى الله تعالى عنهما states, لِّيُرَوْا أَعْمَالُهُمْ means that they will see the recompense for their deeds. They will return from the place of accountability, so that they may reach their place in Jannat or Jahannam. [Tafseer Mazhari]

THE COMMENTARY of

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ

وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

‘So whosoever does even one speck of good, he will see it.
And whosoever who does even one speck of evil, he will see it.’

At the beginning (of Islam) people thought that if one gives very little Sadqa (charity), then he will not receive any reward for it, and some were of the opinion that there was no sin for minor sins.

It was due to this that this verse was revealed. Almighty Allah said, ‘So whosoever does even one speck of good; he will see it.’

Hazrat Ibn Mas’ud رضي الله عنه regards these verses as ‘Decisive.’ In this verse inclination towards minor good deeds is being explained, and we are warned about taking minor sins lightly. Also, this reality has been made clear, that no good deed of man will be regarded as minor and then spoiled. Almighty Allah says,

‘The day when Allah will raise all together, then He will tell them of all their deeds. Allah has kept them accounted for, yet they have forgotten them. And everything is before Allah.’ [Surah Mujaadala (58) Verse 6]

The Beloved Rasool ﷺ said, Do not regard any good deed as lowly, even if it is meeting with your Muslim brother with humility. [Muslim]

The Beloved Rasool ﷺ said, One who gave from pure sustenance as Sadqa, (even) equivalent to a date, for Allah accepts pure sustenance; then Allah Almighty takes that sustenance in His Divine Control (Dast e Qudrat), and He nurtures it, just as you nourish a calf, until that Sadqa becomes equal to mountain. [Bukhari]

One should not just abstain from a minor sin simply by thinking of it as just a small sin, because when a person becomes in the habit of committing minor sins, it becomes easier for him to be seized by a flood of committing major sins. Hazrat Anas ؓ states, You commit such acts which according to you are thinner than a hair (i.e. very minor); (yet) in the era of Nabi Kareem ﷺ we regarded them as actions that can cause our destruction. [Bukhari]

The fact of the matter is that even a small spark from a fire can burn everything on the earth. Thus, we should not simply regard minor sins as insignificant.

The Proclaimer of the Unseen ؑ (by Allah's Divine Grace) says; Also abstain from minor sins, because you will be questioned by Allah about them as well.' [Ibn Majah]

In other words, no matter how minor or major an action may be, one will be held accountable for it. The Scale of Allah is such that even a single mustard seed (and smaller) can be weighed on it.

Almighty Allah says,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَ
إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٢٤﴾

‘And We shall place the Scales of Justice on the Day of Qiyaamat, so there shall be no injustice done to any soul, and even if there is something equal to a mustard seed, We will bring it forth; And We are sufficient to take accountability.’ [Surah Al-Ambia (21), Verse 47]

DESTRUCTION OF THE GOOD DEEDS OF THE UNBELIEVERS

Finally, it is very important to respond to one uncertainty, which is that if an unbeliever does some good in this world, then will he also receive the reward for it? Let us look at few verses of the Qur’an concerning this. Almighty Allah says,

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

‘And whosoever desires the hereafter, and makes a befitting effort for it, and is a believer; then only their efforts will receive acceptance.’ [Surah Bani Isra’eel (17), Verse 19]

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

‘And all that which they have done, We have turned it into very fine dispersed particles of dust, (which can be seen in the sunlight coming through a hole).’ [Surah Al Furqan (25), Verse 23]

Almighty Allah says,

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا
فِيهَا وَبُطِلَ مَا كَانُوا يَعْمَلُونَ

‘These are those, for whom there is nothing in there hereafter, except the fire; and whatever they used to do there has been spoilt, and destroyed are their deeds.’ [Surah Hud (11), Verse 16]

One Jama’at of the Mufas’sireen have mentioned that, Whatever good an unbeliever does, he will receive the reward for it in the world, and there is no reward for him in the hereafter. If an unbeliever commits some sins in this world, then with the punishment for kufr, he will also be punished for those sinful acts which he committed. [Tafseer Qurtubi]

Another view is that the punishment which is for the kufr of an unbeliever, there is certainly no reduction, but it is possible that due to certain good actions of the unbeliever, some of the punishment for his other sinful acts will be reduced.

Allama Sayed Mahmud Aalusi رحمہ اللہ states, It is mentioned in the Hadith of Bukhari that the Azaab (punishment) of Abu Lahab is only reduced for this reason that he celebrated the birth of Rasoolullah ﷺ, and because his slave-girl gave him the pleasing news of the birth of Nabi Kareem ﷺ he freed this slave-girl called Thuwaibah.

سورة العاديات

SURAH
Al Aadiya

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيثِ صَبْحًا ۞^١ فَاَلْمُورِيتِ
قَدْحًا ۞^٢ فَاَلْمُغِيرَاتِ صُبْحًا ۞^٣ فَاتَرْنَ بِهِ
نَقْعًا ۞^٤ فَوَسَطْنَ بِهِ جَمْعًا ۞^٥ إِنَّ الْإِنْسَانَ
لِرَبِّهِ لَكَنُودٌ ۞^٦ وَ إِنَّهُ عَلَىٰ ذَٰلِكَ
لَشَهِيدٌ ۞^٧ وَ إِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۞^٨
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۞^٩ وَ
حُصِّلَ مَا فِي الصُّدُورِ ۞^{١٠} إِنَّ رَبَّهُمْ بِهِمْ
يَوْمَئِذٍ لَّخَبِيرٌ ۞^{١١}

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. BY THEM (I.E. THE HORSES) WHO GALLOP, WITH PUFFING BREATHS
2. CAUSING SPARKS OF FIRE, AS THEIR HOOVES STRIKE THE ROCKS
3. THEN AT DAWN THEY ATTACK,
4. THEN RAISING DUST AT THAT MOMENT,
5. THEN BREAKING THROUGH INTO THE ENEMY LINES
6. UNDOUBTEDLY, MAN IS VERY UNGRATEFUL TO HIS RUB,
7. AND INDEED HE HIMSELF IS A WITNESS TO THIS
8. AND VERILY, HE IS OBSESSIVE IN HIS LOVE FOR (WORLDLY) RICHES
9. SO, DOES HE KNOW NOT, THAT WHEN THOSE IN THE GRAVES ARE MADE TO RISE,
10. AND WHEN WHATEVER IS IN THEIR CHESTS (HEARTS) WILL BE EXPOSED
11. UNDOUBTEDLY, ON THAT DAY, THEIR RUB IS ALL-AWARE ABOUT THEM

CONNECTION & SIGNIFICANCE

Surah Al Aadiya was revealed in Makkah and has eleven verses. The Beloved Rasool ﷺ also mentioned the reward for the recitation of this Surah to be that of reciting half the Qur'an. [Durr-e-Manthur]

In Surah Zilzaal, after explaining the scenario on the Day of Qiyaamat, the final condition and result of the pious and the sinful people was described, so that those with pure nature may strive towards goodness. Whereas in Surah Al Aadiya man's ungratefulness, his greed, and him being unappreciative has been mentioned, and after mentioning all of this, man has been warned.

In the preceding Surah, the kuffar were warned and pre-informed about the dangers of the hereafter. In this Surah, they are warned about punishment and loss in this world.

In the preceding Surah, the reward or punishment based on one's actions either being good or bad were mentioned, and in this Surah, the one who has forgotten his hereafter in the greed for this materialistic world is being chastised.

In Surah Zilzaal the account of the earth spewing out what is within it has been mentioned, and in this Surah, the issue of the deceased being made to rise from their graves is being explained, and it is being announced that the hidden good or bad which is in their hearts will be unveiled.

THE COMMENTARY of

وَالْعَدِيَّتِ ضَبْحًا

‘By THEM (i.e. THE HORSES) WHO Gallop, With Puffing BREATHS’

‘Al Aadiya’ refers to those who gallop at a speed and الضبح refers to the sound, which emanates from the chest of a horse when it is racing at speed. It is the statement of the majority of the Ulama that here, the Qasm is being taken on the horses of the conquerors in Jihad, which gallop at a tremendous speed. [Roohul Ma’aani]

On this basis of this, it can be said that, that Allah so dearly loves those who perform (true) Jihad in His Way, that He has taken the Qasm of the horses which they ride. It should also be kept in mind that the actual aim an objective of taking an Oath (Qasm) is to give confidence to the one whom you are addressing so that the word which the Oath is being taken for is regarded as being truthful and with conviction. Wherever in the Qur’an an Oath has been mentioned, this is generally in two cases;

One is where the Qasm of the Beloved and those things attributed to the beloved has been taken, or the Qasm of Deeni Symbols have been taken, such as O Beloved! By your life! Or in the case of وَقِيلَ By your word! Or in the case of وَالْقُرْآنِ الْحَكِيمِ By the Holy Qur’an! Or وَهَذَا الْبَلَدِ الْأَمِينِ By the City of Salvation! Or وَالْمَلَائِكَةِ صَفًّا By those Angels, who form line meticulously! Etc.

In taking an Oath (Qasm) of those people or things, shows how beloved, respected and honoured they are, even though those things which are mentioned after that, have a very deep meaning and connection to Oaths which have been mentioned.

The second case is that the Qasm of several things in the Universe have been mentioned in the Holy Qur'an. For example; وَالشَّيْسُ وَضُحَاهَا By the Sun and its brightness! وَالْقَمَرِ إِذَا تَلَّهَا And by the moon when it appears from behind! وَاللَّيْلِ إِذَا يَغْشَىٰ By the night, when it covers! And By the Day, when it shines! وَالصُّبْحِ By daybreak! وَالسَّمَاءِ وَالطَّارِقِ By the sky, and by what comes at night! etc.

The aim of taking the Qasm of these things is not to show them as being beloved, or to show their excellence or honour, by these signs of Allah's Divine Power are being presented as witnesses, so that man does not look at this signs of Allah lightly, but he should look into and ponder in the way that they have been created. In fact, the Holy Qur'an is educating the Aalim and the uneducated person at the very same time. It is educating the elder and the younger ones at the same time, and this is the miracle of the Qur'an that by using examples of things which we observe daily, it educates us about the Ma'rifat of Allah. If a servant understands the wisdom behind the Wonders of Allah's Divine Power, then morning and evening and while standing or sitting, whenever he looks at the mountains and the seas, he will see in it the Manifestation of the Divine Attributes of Allah.

Now, the question comes to mind as to what is the connection of the galloping horses which have been mentioned in the first five verses of this Surah, to the verses which follow? In these verses it has been mentioned; 'By them (i.e. the Horses) who gallop, with puffing breaths; Causing sparks of Fire, as their hooves strike the rocks; Then at dawn they attack, then raising dust at that moment, then breaking through into the enemy lines.'

After taking the Oath and mentioning these qualities of the horses, 'Almighty Allah says, undoubtedly, man is very ungrateful to his Rub.'

In other words, after mentioning these qualities of the horse, Almighty Allah is reminding man to be grateful. Man sees with his own eyes, how a horse is loyal and obedient to his master, that it gallops with great speeds by the command of its master. And it gallops with such speed that due to panting, sounds can be heard from its chest, meaning that it gallops with such effort, that sparks fly from its hooves, and in the early parts of the morning when the sand is firm due to dew (from the night), still their galloping causes dust to be raised.

THE COMMENTARY of

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

‘UNDoubtedly, MAN IS VERY UNGRATEFUL TO HIS RUB’

Observe the loyalty of the horse, how it strives and serves with such effort on the battlefield on the command of its master (rider). Even after seeing the flashing swords of the enemy, bleeding wounds and strewn corpses, it does not leave its master, striving in complete loyalty, whereas in reality man is not the creator and true Master, and Sustainer of the horse. His job is only to feed the horse with the sustenance which Allah has created; but the horse values this favour of the master with such loyalty, that with the slightest gesture of the master, the horse is willing to put its life in the line of danger, and it does not turn its face away from difficulties and hardships.

Now, in comparison and contrast to the horse, look at man, whose Creator and True Master is Allah, who blessed him with sustenance in the womb of his mother. And then from the time of his birth until the rest of his life, Allah blessed him with sustenance, and immense bounties, blessing him with countless favours. Allah says,

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

‘And if you count the bounties of Allah,
you will never be able to account for them.’

[Surah Al Ibrahim (14), Verse 34]

After being blessed with so many Graces and bounties from Allah, man is still so disobedient and ungrateful to his Rub. He is always complaining about his hardships and difficulties, but he does not show gratitude for the bounties and blessings which Allah has bestowed upon him. Such a person is regarded as كَنُود. Such a person is not just unappreciative and ungrateful for all that which his Rub has given him, but he turns his face away from the commands of Allah and the True Teachings of His Rasool ﷺ, and he becomes entrapped in the slavery of shaitaan and the slavery of his Nafs.

One view is that كَنُود means one who is 'extremely ungrateful'. One other meaning of this word is also, 'Disobedient', and another meaning is 'Miserly'. One view is that كَنُود refers to that person who abuses the bounties of Allah and uses them to disobey Allah. One view is that it refers to one who is, 'envious and jealous'. One view also states that such a person is 'selfish and wretched.'

If one looks at this carefully, then all the meanings and gist are not contrary to one another, because ungratefulness can be in many different ways. The best way to be grateful to Allah is to fulfil its rights of the bounties and abilities which Allah has bestowed upon you. These bounties and abilities should be utilised for the pleasure of Allah, and by way of these abilities, we should attempt to benefit the servants of Allah.

THE COMMENTARY of

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٦٠﴾

‘AND INDEED HE HIMSELF IS A WITNESS TO THIS’

From amongst the three things on which Almighty Allah took an Oath, one was that; ‘Undoubtedly, man is very ungrateful to his Rub’ and the second was that; ‘And indeed He Himself is a witness to this.’

One view is that the pronoun in **هُوَ** is referring to Almighty Allah, so in that sense, the meaning would be, ‘And Indeed Allah is witness to the servant’s ungratefulness.’ Another view is that man himself is a witness to his ungratefulness.

If one looks at the connection of this Surah to the opening verses, then the meaning would be, the horses make such great effort to obey its master, and man remains disobedient to his Creator and Rub? The entire existence of such a disobedient human being bears witness that he is extremely ungrateful to his Rub.

Man observes the gallant manner of the horse and benefits from the sacrifices made by the horse, but he does not have the direction to think, yet he is the epitome of intelligence and understanding, and he is the servant of his Rub and slave and Ummati of Rasool e Kareem ﷺ.

It is also Fard (obligatory) upon him that he should obey his Rub, and that he should make sincere efforts in following the commands of Rasoolullah ﷺ. It is something to think about, that a horse being an animal, realises and knows its duty towards its worldly Master, and it obeys his commands, and man even though he is the best of

creation, does not recognise the rights towards His True Master and Creator, and if he does not obey as he should, then such a person has sunk to a lower level than an animal. Such a person bears witness by way of his actions that he is ungrateful and unappreciative to his Rub. Concerning those neglectful of their duties and rights towards their True Creator, Almighty Allah says,

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۖ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۖ وَلَهُمْ
 أَذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ
 الْغَافِلُونَ

‘They have hearts in which there is no understanding, and eyes with which they see not, and with the ears with they hear not. They are like cattle, but they are more astray than them; it is they who are the oblivious.’ [Surah Al A’raf (7), Verse 179]

Even the animals go towards that which benefits them, and they stay away from that which will harm them, whereas an unbeliever walks the path of hell and throws himself into harm’s way, so they are worse than the animals.

Sadrul Afaadil Maulana Sayed Na’eemud’deen Muradabadi ﷺ writes, Even the cattle (animals) recite the Tasbeeh of their Rub, and they are obedient to the one who feeds them, and they recognise those who do favours for them, and they fear those who harm them. These unbelievers are even worse than them, because neither do they obey Allah, nor do they recognise His favours upon them, and neither do they understand the harm which is caused to them by enemies like shaitaan, and nor do they go towards such a beneficial and blessed

thing like Thawaab (reward), and neither do they stay away from something which is as harmful as punishment (from Allah). [Khaza'in ul Irfan]

Even after reciting and proclaiming the Kalima, if a Muslim also lives an oblivious and free life like the unbelievers and he takes for himself their ways and culture, and he neglects the commands of Allah and His Rasool ﷺ, then how much more ungratefulness is this!

In other words, man himself is witness by way of his actions, to his ungratefulness, and even on the Day of Qiyaamat, he will testify against himself.

It has been stated in the Holy Qur'an on that day the offender will testify to his ungratefulness in the following manner;

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۚ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ۚ وَكُنَّا
نَخُوضُ مَعَ الْخَائِضِينَ ۚ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۚ حَتَّى
أَتَيْنَا الْيَقِينَ ۚ

'We were not of those who offered Namaaz; And we were not of those who fed the needy; and we used to share vile thoughts with those with vile thoughts; and we went on rejecting the day of Justice; until such time that death came to us.' [Surah Al Mudath'thir (74), verse 43-47]

It has also been mentioned in the Holy Qur'an

يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَ أَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ
بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١٥﴾

‘On that Day, man will be reminded, of all which he sent forth and which he left behind; actually, man himself is keeping an eye on his own situation; and even if he brings forth all the excuses which he has.’ [Surah Al Qiyaamah (75), Verse 13-15]

In other words, even if on the Day of Qiyaamat man presents excuses and justifications for his sin, as it is his habit to do so, he knows well in his heart that he is a liar because he himself is witness to his actions and condition.

THE COMMENTARY of

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ط

‘AND VERILY, HE IS OBSSSSIVE IN HIS LOVE FOR (WORLDLY) RICHES.’

A third thing on which Qasm was taken is this that, ‘And verily, he is obsessive in his love for (worldly) riches’ Here the word ‘Khayr’ has been used to depict wealth.

The word ‘Khayr’ has also been used in other places in the Qur’an to depict wealth, such as in the verse

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

‘And when he receives wealth, he is one who holds it (miserly)’

[Surah Al Ma’arij (70) Verse 21]

It is also mentioned in the Holy Qur’an

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا ط الْوَصِيَّةُ

‘It is Fard upon you (i.e. commanded), that when death approaches any one amongst you, and he leaves behind some wealth, he must make a bequest.’ [Surah Al Baqarah (2), Verse 180]

One of the wisdoms in the word ‘Khayr’ being used to depict wealth seems to be this that man loves himself more than anything, and he gives precedence over everything to that which benefits him. He

thinks that all goodness for him is in acquiring wealth and other worldly entities. Hence the word 'Khayr' has been used to depict wealth.

When a person becomes lost in the love of wealth and worldly entities, and he loses himself in the useless love of the riches of this world, forgetting the importance of distinguishing between Halaal and Haraam. The result of this is that he falls prey to the evils of selfishness, greed and miserliness, and he thus becomes neglectful of his obedience towards Allah and His Rasool ﷺ, hence becoming ungrateful and unappreciative.

If we once again reflect on the example of the horses, it becomes very clear that when the horse puts its life in the line of danger and faces the bombardment from arrows and spears, and then acquires the spoils of war, then it presents all of this to its master, and it does not demand or request for anything as its right.

Whatever food the master places before it, it partakes in it with patience and gratefulness. However, the condition of man is such, that whatever he gets by the Grace and Mercy of Allah, then even on the Command of Allah, he is not willing to spend this in the Way of Allah. He does not even regard or accept that His True and Only 'Lord' has any right in that wealth which he has acquired.

If someone gives him sound advice concerning this, he says, 'I acquired this through my effort and skill'.

The Holy Qur'an mentioned the statement of Qaroon;

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي

‘He said, I acquired this (wealth) by way of a knowledge, which I possess.’ [Surah Al Qasas (28), Verse 78]

The Holy Qur'an explains who the true believers are by saying, they are those who love their Rub most, and it is due to this that they give precedence to the love of their Rub above all other things. Almighty Allah says,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

‘And the believers, do not love any other, as they love Allah.’

[Surah Al Baqarah (2), Verse 165]

The ungrateful and the unappreciative ones love their wealth more than the Rub who has blessed them with this wealth. Man loves his wealth dearly. Concerning this, the Beloved Rasool ﷺ said, ‘If a man has two valleys full of wealth, he will still desire the third valley. Only the sand of the grave can fill man’s stomach, and whosoever repents; Allah accepts his repentance. [Bukhari, Muslim]

The Beloved Rasool ﷺ said, Abstain from greed and temptation because the past nations were destroyed due to greed and temptation. Temptation drove them towards miserliness, and hence they became miserly. It is this very greed which drove them towards breaking ties of generosity, and they showed unkindness, and it is

the very same greed which drove them towards insolence, and they acted insolently (immodestly). [Abu Dawud]

The gist of all this is that due to unbecoming love for wealth and due to greed and temptation, man does not hesitate in unlawfully taking control of or embezzling the wealth of someone else. It is for this reason that he displays miserliness, and he finds difficulty and strain in spending the wealth in the Way of Allah. When falling into open transgression, due to the greed for wealth, he does not feel ashamed to commit any other sin. Concerning the harmful effects of miserliness, the beloved Rasool ﷺ said, A miser is distant from Allah, distant from Jannat, distant from the people and close to Jahannam, whereas by Allah, an ignorant generous man is much better than a miserly worshipper. [Tirmizi]

It is mentioned in another Hadith Shareef, Every day during dusk, two Angels descend. One Angel makes Dua, O Allah! Reward those who spend for the wealth which they have spent. The second Angel makes Dua, Destroy the wealth of a miser. [Bukhari]

Wealth or riches here does not only refer to money, gold or silver, but it refers to all the worldly entities. Almighty Allah says,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا

‘Adorned for the people, is the love of their desires, women and children, and heaps of gold and silver, and branded horses, and

cattle, and fields; These are the entities of the worldly life.’ [Surah Aal e Imraan (3), Verse 14]

This is something to think about, that all these things are only beneficial in one’s worldly life, whereas that which has been spent in the way of Allah, will benefit you in the hereafter, so the demand of intelligence is that, one should spend his wealth in the Way of Allah, so that it may benefit him in the hereafter as well.

The love for wealth and its entities is interpreted as love for the world. Rasoolullah ﷺ said, Love for the world, is the root of all evil. [Mishkaat]

We should keep this in mind that the wealth and entities of this world are not apparently something that we should hate. To earn Halaal Rizq, is in reality Ibaadat, because in this Domain of means, fulfilling one’s practical needs is dependent on wealth, and the basis of acceptance of all our Ibadaat is Halaal Sustenance.

According to the aforementioned Hadith Shareef, the root of evil starts from the love of the world, and (in reality) the world (or materialistic world) refers to being neglectful of the remembrance of Allah. Hence, the blessings of this world should be used in a lawful manner, and the wealth which Allah has blessed us with should be spent for His Pleasure in His Way, but one should never let the love for the world and its material entities enter the heart.

The illustrious Sufiyah (Mystics) have said, The world is a Mercy for as long as its love is outside the heart, just as when a ship sails in the sea, and the water remains outside the ship, then this is a blessing.

Otherwise it will be the cause of its destruction. So, this type of love for wealth and worldly entities which causes one to be heedless of his obedience to Allah and His Rasool ﷺ is disallowed.

When a man is trapped in the impermissible love of the worldly riches, he does not see any wrong in usurping the rights of others, and he loses the manner of distinguishing between Halaal and Haraam.

Today, it is due to this, that there are so many fights and wars in the world, and brothers become enemies to one another. It is for this reason that in one Hadith, wealth has been stipulated as the 'Fitna' of this Ummah.

The manner to treat and remedy the love for wealth and ungratefulness is being explained in the following verse.

COMMENTARY of VERSES 9-11

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۚ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

‘SO, DOES HE KNOW NOT, THAT WHEN THOSE IN THE GRAVES ARE MADE TO RISE. AND WHEN WHATEVER IS IN THEIR CHESTS (HEARTS) WILL BE EXPOSED. UNDOUBTEDLY, ON THAT DAY, THEIR RUB IS ALL-AWARE ABOUT THEM’

In these Ayats, a selfish and worldly and materialistic person is being jolted from his heedless slumber. In other words, he is being warned that, O heedless human being! You are heedless of death, but death is not heedless of you.

Remember and think of that time when you will be removed from your grave, and made to stand before your Creator and Maker, and when you will be held accountable for each one of your actions.

On that day, not only will your deeds and actions be unveiled, but even that which is hidden in your chest will be unveiled. Even the intentions and reasons for which you performed those deeds will no longer remain hidden.

Be it misleading beliefs or evil thoughts; be it the desire to display envy and animosity, or be it greed and arrogance; everything will be revealed!

In another place in the Qur'an, it is mentioned;

يَوْمَ تُبْلَى السَّرَائِرُ ۖ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

‘The day when all the hidden things will be scrutinised; so man will
neither have any power nor any helper’

[Surah Taariq (86), Verse 9-10]

Here, the actions of the heart are being mentioned because the actions of the body are subject to the actions of the heart, because the thought of doing something first enters the heart, and only after this do the limbs carry out this action. In the Court of the world, it is not possible to know or understand what is in the heart of a person.

It is only Allah who truly knows what is in our hearts (and by His Divine Grace His Nabi ﷺ knows).

Allah Almighty says

عَلِيمٌ بِذَاتِ الصُّدُورِ

‘He knows what is hidden in the chests.’

[Surah Aal e Imraan (3), Verse 119]

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ

‘He is aware of all that is apparent and all that is hidden.’

[Surah Al An'aam (6), Verse 73]

عَلَّمَ الْغُيُوبِ

‘He is the Knower of all the Unseen.’

[Surah Al Ma'idah (5), Verse 109]

Almighty Allah says,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

‘And Allah Knows well, what is concealed in the eyes, and all that is hidden in the chests.’ [Surah Al-Momin (40), Verse 19]

Almighty Allah says,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۚ
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

‘And undoubtedly, We have created man, and We know (well) what his inner self-whispers to him, And We are nearer to him than the jugular vein of the heart.’ [Surah Qaaf (50), Verse 16]

Even though there are two Angels appointed to record the good and bad deeds of a person, so that the Register of Deeds may be handed over to every person, but Allah is not dependent on the writing of the Angels.

In the closing verse of the Surah it has been mentioned that,

‘Undoubtedly, on that day, their Rub is All-Aware about them.’

What does this mean, whereas, in reality, Almighty Allah is aware of every one of the creation, at all times (as nothing is hidden from him).

The answer to this is that Allah is aware of all the conditions of every single creation at all times, but on the Day of Qiyaamat when the Register of Deeds will be opened and that which is hidden in their hearts is revealed, then all the people will also know well, that whilst they were in the world, Almighty Allah was always aware of their actions and even on that Day of reward and punishment, He is acutely aware of all their actions, so none will have any excuse to reject anything on that Day.

In this Surah, people are being advised to think about being true servants of Allah, and obedience to Rasool e Kareem ﷺ and we are being warned about the harmful effects of being needless of death and the grave and about being ungrateful and unappreciative for the favours of Allah, and we are being advised to have full conviction and faith in this, that whatever we are doing, Almighty Allah is completely aware of it; actually Allah is aware of the condition of our hearts.

When we die and mix with the sand (the ordinary people), then also He will gather every atom and speck of ours and bring us back to life, and He will reveal to us our actions and deeds.

On that day, everyone of us will be answerable for every action we performed.

If we can realise this and allow this to enter our hearts and minds, then we will be cured from the diseases of ungratefulness, needlessness and love for worldly wealth and riches, and we will become true and devoted servants of Allah and loyal slaves of His Beloved Rasool ﷺ.

سورة القارعة

SURAH
AL QAARI'AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَ مَا أَذْرِكَ
مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَّاشِ الْمَبْثُوثِ ٤ وَ تَكُونُ
الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ
ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ
رَاضِيَةٍ ٧ وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨
فَأُمُّهُ هَاوِيَةٌ ٩ وَ مَا أَذْرِكَ مَا هِيَ ١٠
نَارُ حَامِيَةٍ ١١

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. THAT WHICH SHOCKS THE HEART
2. WHAT IS THAT WHICH SHOCKS THE HEART?
3. AND WHAT DO YOU KNOW, ABOUT WHAT IS THAT WHICH SHOCKS THE HEART?
4. THE DAY WHEN PEOPLE WILL BE LIKE MOTHS (BUTTERFLIES) SPREAD OUT
5. AND THE MOUNTAINS WILL BE LIKE UNRAVELLED WOOL
6. SO FOR HIM WHOSE SCALES WILL BE HEAVY,
7. HE IS IN THE PREFERRED LIFE OF LUXURY
8. AND FOR HIM WHOSE SCALES WILL BE LIGHT,
9. AND HIS PLACE IS IN THE (BOTTOMLESS) LAP (ABYSS)
10. AND WHAT DO YOU KNOW, ABOUT WHAT IS THE (BOTTOMLESS) ABYSS?
11. IT IS A FIRE; (WITH) FLAMES RAGING

CONNECTION & SIGNIFICANCE

Surah Al Qaari'ah was revealed in Makkah and has ten verses.

In Surah Zilzaal the discussion was about A'maal (actions/deeds) and it was mentioned that even if one does a speck of good or a speck of bad, he will see it. In Surah Al-Aadiya, man's ungratefulness and his blind love for wealth were mentioned, together with his deeds, and man was then reminded about his grave. Now, in Surah Al Qaari'ah actions and intentions are being gathered and explained, as to how the deeds will be weighed, and what will be the result of after this weighing of deeds.

Surah Al Aadiya discussed the rising from the graves and the hidden secrets of the heart and how these will be revealed, which are discussions about Qiyaamat. In this Surah, the frightening things that will happen on the Day of Qiyaamat are being mentioned. In other words, both the Surahs remind us of the situations in the hereafter.

THE COMMENTARY of

الْقَارِعَةُ ۚ مَا الْقَارِعَةُ ۚ

**‘THAT WHICH SHOCKS THE HEART WHAT IS THAT WHICH SHOCKS
THE HEART?’**

At the end of Surah Al Aadiya it has been mentioned, ‘Undoubtedly, on that day, their Rub is All-Aware of them.’ Now, the question arises as to how that day will be? In this Surah, it has been answered, that it will be a day which is explosively shocking.

‘Qaari’ah’ refers to a very terrifying or shocking disaster, or a grief-stricken situation, or something that shocks the heart.

Almighty Allah says,

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

‘The Thamud and A’ad tribes denied the shocking occurrence.’

[Surah Al Haq’qah (69), Verse 4]

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ

‘And the unbelievers will continuously be afflicted by severe calamities, due to their (sinful) deeds.’ [Surah Al-Ra’ad (13), Verse 31]

Since Qiyaamat is also, a terrifying occurrence, a huge calamity and something which shocks (jolts) the heart, it is for this reason that one of the names given to Qiyaamat is ‘Al Qaari’ah.’ Below are few names of Qiyaamat mentioned in the Holy Qur’an which points to one or the other important perspectives of Qiyaamat.

الْحَاقَّةُ : That which will certainly occur. In other words, it will take place for sure and is an undeniable reality

السَّاعَةُ : Trumpeting which causes the eardrums to burst. A sharp and powerful deafening sound

الطَّامَّةُ : A severe calamity which overpowers all. The most severe disaster which affects everything

الْفَاسِيَةُ: The severe calamity which will overwhelm all. That massive calamity which will envelope everything

Without any introduction, this Surah commences with the word الْقَارِعَةُ and then the question is asked, مَا الْقَارِعَةُ? In other words, it is being asked, What is that which shocks the heart or causes terror. It is then explained that this is such a terrifying calamity that none but Allah can tell you about it.

This is one example of the comprehensiveness of the Holy Qur'an, that such a powerful single word is used, in which is fear and shock as well. It also has severe intensity and depicts a sound that will jolt the heart. It further is news of a calamity which strikes fear and grief at the same time.

To depict the terrifying situation on the Day of Qiyaamat, this word was used thrice, and it is as if the scene on that day has been described by the use of this one word.

There seem to be many reasons for the use of this name (word). There are three important parts to any terrifying calamity; firstly, an explosion; secondly, a very intense powerful sound; and thirdly, terror and awe. The reason for which Qiyaamat has been mentioned as 'Qaari'ah' is that all three of these parts will be present there at an intense and severe degree. The explosion is when the stars and planets will collide and be destroyed, and when the mountains will turn to dust. The intense and powerful sound will be such a sound that when people hear it, they will fall dead. The awe will be such that each person will be worried about his situation.

Almighty Allah says,

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

‘On that day, every person will have one concern, which alone will be enough for him.’ [Surah Abasa (80), Verse 37]

The condition on the day of Qiyaamat and the signs of the blowing of the Soor which have been mentioned in the Holy Qur’an, from it, we can understand, how powerful and terrifying that petrifying earthquake will be, which Allah has referred to as ‘Al Qaari’ah’ in the Holy Quran.

Another reason for this name is that Qiyaamat will come suddenly. All will be occupied in their chores when that terrifying calamity will befall them. Almighty Allah says,

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ

‘But, it will come over them suddenly, so it will cause them to become delusional, and neither will they be able to turn it back and nor will they be given any time.’ [Surah Al-Ambia (21), Verse 40]

Another reason is that, when the Soor is blown on the Day of Qiyaamat, then a thunderous sound will be heard, which will cause the heart to shake.

Almighty Allah says,

فَإِذَا جَاءَتِ الصَّاحَّةُ

‘And then, when that ear piercing (terrifying) sound will appear.’

[Surah Abasa (80), Verse 33]

When the Soor is blown for the first time, all will become unconscious, then when the Soor is blown for the second time, all the people will die, and then when the Soor is blown for the third time, then all will rise once again. [Tafseer Kabeer]

Almighty Allah says,

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

‘So it will not be, but a distinctly (terrifying) sound, hence all of them will be presented before Us.’ [Surah Al Yaseen (36), Verse 53]

The third reason is that when Qiyaamat comes, then the sun, moon, stars and the skies, etc. will all crash into pieces, and this will cause an intensely loud sound. Almighty Allah says,

إِذَا السَّمَاءُ انْفَطَرَتْ ۖ وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ ۖ وَإِذَا
الْبِحَارُ فُجِّرَتْ ۖ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۖ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ۚ

‘When the sky will rupture, and when the stars have fallen, and when the seas are made to overflow, and when the graves are upset; every soul will know what he sent forth and what he left behind.’
[Surah Al-Intifar (82), Verse 1-5]

Almighty Allah says,

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ تَتْبَعُهَا الرَّادِفَةُ ۖ قُلُوبٌ يَوْمَئِذٍ
اجْفَافَةٌ ۖ أَبْصَرُهَا خَشَعَةٌ ۖ

‘On the day when it will tremble intensely after it will follow, what is to follow; So many hearts on that day will pound (in fear), and they will not be able to raise their eyes.’ [Surah An-Nazi’ah (79), Verse 6]

If one studies all the verses which discuss Qiyaamat, then it seems as if this Surah is a kind of essence and gist of all the other verses, and man has been warned, that we should not be heedless and neglectful about such a frightening and heart jolting calamity which is to come.

It is like if a person is told that tonight a very powerful calamity is about to befall you, or if he is told that you are about to experience a very powerful earthquake tonight, then just by hearing this, he will lose his sleep and will remain anxious in fear, and for every moment he will be anticipating the coming of that earthquake, thinking that here it comes, and soon I will die.

It is thus important that before this day comes, man needs to make some preparation and arrangement so that he may be from amongst those blessed and fortunate ones, concerning whom it has been said,

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

‘For the one who brings forth virtuous deeds, for him, there is a better reward than this; and they will be free from the anxiety (fear) of that day.’
[Surah An-Naml (27), Verse 89]

THE COMMENTARY of

يَوْمَ يَكُونُ النَّاسُ كَالْفُرَاشِ الْمَبْثُوثِ

‘THE DAY WHEN PEOPLE WILL BE LIKE MOTHS (BUTTERFLIES) SPREAD OUT.’

1. In this verse, man has been likened to moths spread out. Just as large numbers of moths and other such creatures come out during the rain, similarly on the Day of Qiyaamat when the people will rise from their graves, then the entire earth will be full of countless human beings.

Almighty Allah says,

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

‘On the day when the Soor is blown, then you will come forth, army upon army.’ [Surah Al-Naba’a (78), Verse 18]

2. The moths are usually frail, and they tend to fall on one another. A similar condition will be that of the people on the Day of Qiyaamat. Almighty Allah says,

وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ

‘And you will see the people as if they are in a state of intoxication, (whereas) they are not intoxicated.’ [Surah Al-Hajj (22) Verse 2]

3. The moths do not fly in one direction, but they fly around in a confused and delusional state, spread out and broken up. Similar will be the case of the people on the day of Qiyaamat. They will be troubled and confused when they are risen (from their graves), and they will be running around in a delusional and fearful state.

Almighty Allah says,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
 خَشَعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَّلَّةٌ

‘The Day when they will emerge from their graves, with immense speed, as if they are leaping towards their signposts, with their eyes lowered, overcome by embarrassment.’ [Surah Al Ma’arij (70) Verse 43-44]

Almighty Allah says,

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾

‘On that day, man will say, where to shall I flee? Absolutely not!
There is no refuge.’ [Surah Al-Qiyaamah (75), Verse 10-11]

4. Moths have no connection with one another, and they do not care for each other. On the day of Qiyaamat, man’s condition will be similar. Neither will anyone ask the other about his condition and nor will anyone care about the other (i.e. each will be concerning for himself). Almighty Allah says,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٢﴾ يُبْصِرُونَهُمْ ط يَوَدُّ الْمُجْرِمُ لَوْ
يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ﴿١٣﴾ وَطَحْبَتَهُ وَآخِيهِ ﴿١٤﴾ وَ
فَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٥﴾ وَ مَنْ فِي الْأَرْضِ جَمِيعًا لَّ ثُمَّ يُنْجِيهِ ﴿١٦﴾
كَلَّا ط

‘And (on that day) no friend will look out for his friend, yet they will be looking at them. The criminal will wish, If only I could save myself from the punishment of this day, by giving my sons (for my freedom), and my wife, and my brother, and my tribe, in which is a place for him; and all those who are on the earth, so will giving these substitutes save him? Absolutely not!’ [Surah Al Ma’arij (70), Verses 10-15]

Except Imaan and piety, no other connection will remain on the Day of Qiyaamat.

Almighty Allah says,

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

‘Dearest friends will be enemies to one another on that day, except for the pious.’ [Surah Al Zukhruf (43), Verse 67]

THE COMMENTARY of

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

‘And the mountains will be like unraveled wool.’

Almighty Allah explained many conditions of the mountains in the Holy Qur’an.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

‘And you will look at the mountains, thinking that they are secured, yet (in reality) they will be in motion like the clouds.’

[Surah An-Naml (27), Verse 88]

Then within a moment, those very same mountains will be turned to dust.

Almighty Allah says,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

‘And the earth and mountains will be picked up and crushed into dust in a moment’ [Surah Al-Haq’qah (69), Verse 14]

Just like unraveled wool is opened up into strands, similarly, the mountains too will turn to dust. The mountains are of different colours, just as the Holy Qur’an has mentioned;

وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ

‘And the mountains have different courses, (or parts) white and red, of different shades, and deep black.’ [Surah Al Faatir (35) Verse 27]

When these mountains of different colours and shades are crushed into dust on the Day of Qiyaamat, then they will look like different colours of unraveled wool, and when these particles will fly in the wind, then it will seem as if colourful balls of wool are flying in the wind.

When the Communicator of the Unseen, Our Beloved Rasool ﷺ informed us about the happenings of Qiyaamat, the people asked, will the heavy and firm mountains also be destroyed?

In answer to this the Holy Qur'an said,

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

‘And (O Beloved ﷺ) they ask you concerning the mountains; Say you, My Rub will turn them into particles and cause them to be blown away.’ [Surah Taa Haa Verse (20), Verse 105]

In other words, Qiyaamat is such a terrifying and powerful calamity and such a massive occurrence that its jolts will cause huge mountains to turn into dust and be blown away with the wind. It is something to ponder over. If this will be the condition of huge mountains, what will be the state of the humans? In this Surah, the issues related to Qiyaamat have been mentioned, and in doing so, man has been given advice that he should not only think of this worldly life as his only and final life, because even after death you will rise once again and made to stand before the Divine Court of Almighty Allah, and you will receive rewards (for your good deeds) and punishment (for your sinful deeds).

Almighty Allah says,

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

‘Allah originally creates the creation, then again He will make them (i.e. raise them from the dead), then towards Him is your return.’ [Surah Rum (30) Verse 11]

THE COMMENTARY OF VERSES 6 TO 8

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٦﴾
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ

‘So for him, whose scales will be heavy; He is in the preferred life of luxury, And for him, whose scales will be light.’

مَوَازِينُ is the plural form of Mizaan which means ‘scale’ or the ‘pans’ of a scale. So now the essence or gist of this will be, ‘For the one whose pans of the scale are heavy, for him there is the desired luxury (comfort).’ If the singular form of مَوَازِينُ is taken as being موزون which comes in the meaning of something that is being weighed, then the gist will then be, ‘For the one whose good deeds are heavy, for him there is glad tidings’.

In reality, the basis and source of both meanings are the same, because when a person brings his deeds into the Divine Court of Allah, is it heavy or light? Or will his good deeds be weighing more than his bad deeds or less?

The actual foundation of all of one’s deeds is your intention and its sincerity. It will be seen that the deeds of many people will look to be alike, but Almighty Allah knows the hidden intentions of the heart

He will reward each person for his deeds according to the person’s sincerity of intention, by either giving him less or more Thawaab (reward).

Almighty Allah says,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ
الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَمَةِ وِزْنًَا ﴿١٠٥﴾

‘Say you! Shall we inform you about whose deeds are the most worthless? Theirs, whose entire efforts are lost in the worldly life, and yet they are under the impression, that we are doing virtuous deeds. The people, who did not believe in the signs of their Rub, and in meeting with Him (in other words they denied the hereafter), therefore all which they did has been in vain. So for them, We will not establish any weighing on the Day of Qiyaamat.’ [Surah Al Kahf, Verses (18) 103-105]

From these verses, we learn that the good deeds which the unbelievers did will not be weighed, because for good deeds to be accepted, the condition is Imaan. Almighty Allah says in the Holy Qur’an;

لِّئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

‘If you associated partners to Allah, then indeed all which you have done, will go in vain’ [Surah Az Zumr (39) Verse 65]

And Allah says to the Believers,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

‘O you who Believe! Do not raise your voices above the voice of the communicator of the Unseen (The Nabi), and do not speak to him loudly, as you shout at one another, so that your deeds may not be destroyed, without you even knowing’. [Surah Al Hujurat (49) Verse 2]

From these verses it has become clear that ‘Shirk’ (Associating partners to Allah) destroys the virtuous deeds, and by not showing respect in the Court of Nabi Kareem ﷺ, one’s virtuous deeds are also destroyed, and the added punishment in this is that the one being disrespectful does not even realise this. العياذ بالله

Allama Qurtubi رحمه الله states, the people will be in three groups (parties) in the hereafter;

The first group will be that of the pious, who will have no major sins at all. Their virtuous deeds will be placed on a glowing scale pan, and the other dark pan will be empty.

The Second Group will be that of the unbelievers, whose kufr and evil deeds will be placed in the dark scale pan, and if they had any good deeds, then it will be placed in the other pan, but this pan will remain light like an empty pan. The Beloved Rasool ﷺ said, On the

day of Qiyaamat a very heavy person will be brought forth, but by Allah, he will not even weigh equal to the wing of a mosquito, Rasoolullah ﷺ then recited Ayat (verse) 105 of Surah Kahf. [Muslim]

The third group will be that of the sinful Muslims. Their good deeds will be placed in the glowing scale pan, and their bad deeds will be placed in the dark pan. If the pan with their good deeds is heavier, then he will enter Jannat, and if the pan holding his bad deeds weighs more, then his matter will be as Allah Wills for him. If He so wills, He will punish him; and if He so Wills, He will forgive him.

If both pans are equal, then he will be kept in a place called 'A'raaf which is an area between Jannat and Jahannam, on condition that his sins are from 'Huqooq-ul-laah.' If his sins are from Huqooq ul Ibaad, then from the same deeds, some deeds will be given to the rightful one, and if this is not done through the good deeds he had, then the sins of the rightful person will be added to his pan of evil deeds, and he will be punished for them. [Tafseer Mazhari]

Ahmed bin Haarith states The Muslims will be in three groups on the Day of Qiyaamat;

- The first group will be wealthy with their good deeds
- The second group will be needy due to shortage of good deeds
- The third group will initially be wealthy with good deeds, but after having to recompense the rights of others, he will become needy.

Hazrat Sufyan Thawri رحمته الله states, a person, will come forth with seventy such sins which are from Huqooq ul laah, and this will be easier compared to the person who comes into the Court of Allah with even one sin which has to do with Huqooq ul Ibaad.

Hazrat Ibn Ab'bas رضي الله تعالى عنهما states, on the day of Qiyaamat people will be held accountable. If one has even one deed more than his sins, he will enter Jannat, and those whose sins are more than their good deeds will enter into hellfire. And for those whose good deeds and sins are equal, they will be kept in A'raaf.

Such people will remain stuck on Pul Siraat until they are punished for some of their sins, then their good deeds will become more, and then they will be entered into Jannat.

Allama Suyuti رحمته الله states, That pious person who has no sins, even his deeds will be weighed, so that his excellence and honour are made apparent to the people, and similarly the deeds of the unbelievers will be weighed, to disgrace them. [Mazhari]

This question which is asked that; How will the deeds be weighed, because only something which is physical can be weighed?

This is a baseless question. The answer to this is that, when the heat and fever levels of the body can be measured by weight of a thermostat, and when cholesterol, sugar, potassium, sodium and other non-physical (non-material) things are measured in a laboratory through equipment made for this purpose, and these are all things made by man for the sake of weighing or measuring those particular things.

Why then can good and bad deeds not be weighed whereas the Magnificence of Allah;

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

‘It is for Him when He Wills something, He says to it, BE and it immediately becomes.’ [Surah Yaseen (36), Verse 82]

THE COMMENTARY of

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

‘HE IS IN THE PREFERRED LIFE OF LUXURY.’

A preferred and desired life is a life which the one who is living it, truly enjoys and prefers it. In this world, every person has a wish and desire that everything should be according to his preference. Usually, not a single day will pass in a person’s life concerning which he may say, ‘Today, every single thing went according to my preference and desire.’

Those beloved and pious servants of Allah who sacrifice their preferences and wishes for that which is liked by Allah and His Beloved Rasool ﷺ, and they are firm in fulfilling the Commands of Allah, practicing accordingly; they become the rightful recipients of Jannat.

The Great Gift for the Residents of Jannat from Allah is that their wishes will be fulfilled.

The Angels in Jannat will say to them,

وَلَكُمْ فِيهَا مَا تَشْتَهُىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلَا
مِّنْ غُفُورٍ رَّحِيمٍ ﴿٣٢﴾

‘And in for you, is all which your heart desires, and in it for you, is whatever you ask. The Divine welcome, of Your Most Compassionate Rub’ [Surah Ha-Meem As-Sajdah (41), Verse 31-32]

One group is of those who are slaves of the world, heedless (of reality), who wish to live this life according to their one desires and whims. The Beloved Rasool ﷺ said, ‘The world is a prison unto a true believer, and paradise to the unbeliever.’ [Mishkaat]

In other words, a true believer does not live his life by his personal whims and desires, but he lives according to that which is the command of Allah and His Rasool ﷺ, whereas an unbeliever lives his life according to his whims and desires. Hence, for an unbeliever, this becomes his Jannat, and in the hereafter for him is the torment of Jahannam.

A person who is the slave of the world, makes total effort to hoard and amass wealth, making this the purpose and goal in his life, so that he may be able to live a lavish and luxurious lifestyle, and when he amasses wealth through permissible and impermissible means, then he becomes caught up in sinful and dubious acts. The result of this is that his pan of good deeds becomes light and he becomes the fuel for the fire of Jahannam.

Almighty Allah says,

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَاصَابَهُمْ
سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

‘And Allah did was not unjust to them, but they are the ones who did injustice unto themselves, so their evil (deeds) engulfed them, and that punishment which they used to mock, encompassed them.’
[Surah An-Nahl (16), Verses 33-34]

THE COMMENTARY of

فَأُمُّهُ هَاوِيَةٌ

‘AND HIS PLACE IS IN THE (BOTTOMLESS) LAP (ABYSS).’

‘Haawiyah’ is the abode and final destination of the person whose good deeds are light. Here the word used to explain the place of dwelling, or final abode is the word أمّ which means mother, and ‘Haawiyah’ is a very deep abyss of Jahannam. The gist of this is that, just as the mothers lap or arms cradle the child, making it the abode of the child, likewise for the disobedient and sinful ones, there is no other abode, except for the deep abyss of Jahannam. Another meaning of ‘Um’ is also ‘root or source’ and also ‘lap.’ It is for this reason that Aala Hazrat ﷺ translated the verse, ‘And his place is in the (bottomless) lap (abyss)’

In other words, the unbelievers will be thrown into hell, head first, and they will reach the lowest level of it, i.e. its root (source), and this 'Haawiyah' will look bottomless to all the Ahle Dauzakh (those destined to hell), this is why it is called نَارٌ حَامِيَةٌ 'It is a Fire; (with) Flames Raging.'

This means that it is a fire which is of the highest intensity. In other words, it is such an extremely and intensely raging hot area of Jahannam that the intense heat of the rest of Jahannam is nothing compared to this. There is a Hadith in Sahih Bukhari which mentions that, the one who will receive the lowest form of punishment in Jahannam is one who will be made to wear shoes of fire, due to which his brains will boil, like boiling water.

اَللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ بِجَاهِ حَبِيْبِكَ الْمُصْطَفٰى

O Allah! SAVE US FROM THE FIRE OF HELL,
THROUGH THE HONOUR OF YOUR BELOVED AL MUSTAFA ﷺ

سورة التكاثر

SURAH AT TAKAATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَكُمُ التَّكَاثُرُ ۝ حَتَّى زُرْتُمُ
الْمَقَابِرَ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ
كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ الْيَقِينِ ۝ لَتَرُونَ الْجَحِيمَ ۝ ثُمَّ
لَتَرُونَهَا عَيْنَ الْيَقِينِ ۝ ثُمَّ لَتُسْأَلُنَّ
يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. THE EXCESSIVE GREED FOR WEALTH KEEPS YOU HEEDLESS
2. UNTIL YOU REACH THE GRAVES
3. MOST CERTAINLY, SOON YOU WILL KNOW
4. AGAIN, MOST CERTAINLY, YOU WILL KNOW
5. INDEED, IF YOU KNEW WITH CONVICTION, THEN YOU WOULD NOT HAVE HAD SUCH LOVE (GREED) FOR WEALTH
6. UNDOUBTEDLY, YOU WILL SEE THE (RAGING) HELL-FIRE
7. AGAIN, YOU WILL SEE IT WITH THE SIGHT OF CONVICTION
8. THEN, UNDOUBTEDLY YOU SHALL DEFINITELY BE INTERROGATED ON THAT DAY, ABOUT THE FAVOURS

CONNECTION & SIGNIFICANCE

Surah Takaathur was revealed in Makkah and has eight verses.

In Surah Qaari'ah, the issues about Qiyaamat and some of the situations related to it were mentioned. This Surah gives the message to man to wake up from his heedless slumber and to reflect on the realities of Qiyaamat.

In the preceding Surah, the discussions about the weighing of good and bad deeds have been mentioned. In this Surah, it is being explained that your wealth, your children and excessiveness of bounties are all a test and one will be held accountable for all the bounties which he has received.

In the previous Surah, the pious people are blessed with glad tidings of acquiring an eternal life of luxury as per their wishes. In this Surah, it has been explained that to acquire that everlasting life of luxury as you wish for, one must be cautious about the greed for excessive wealth, as this is a major obstacle in one attaining the above-mentioned comforts of the hereafter. In the previous Surah, it has been mentioned that if the plate (of the scale) is heavy due to bad deeds, then one will be punished in hellfire. This Surah explains what the manner for one to be saved from the torment of hell fire is? And that is to avoid being lost in the greed for excessive wealth, so much so that one becomes heedless from Allah and His Rasool ﷺ.

SHAAN-E-NUZUL

This Surah was revealed after Surah Al Kauthar. From the manner of discussion of this Surah, one realises that this Surah was revealed in conditions which are closely related to the conditions at the time of the revelation of Surah Al Qaari'ah. After passing the invitation towards Imaan, the thought and idea was being stimulated in the mind of man, whereby a person would start to himself take stock of his views and his actions.

In this Surah, we are being educated and are being trained concerning these fundamental thought provoking principles:

1. The love for wealth and the greed for excessiveness cause one to be heedless of Allah
2. The outcome of this heedlessness is destructive. If you actually become aware of its realities, you will not even go close to sinful acts, because, with it, you will see the fire of hell.
3. Do not be heedless of your Rub due to the excessiveness of the worldly bounties. You will surely be questioned about all these bounties on the Day of Qiyaamat.

Rasool e Mu'azzam ﷺ said, is there none from amongst you who can recite one thousand verses daily? The Sahaba said, Ya Rasool'Allah ﷺ! Who from us will be able to read one thousand verses daily? The beloved Rasool ﷺ said, can anyone from amongst you not recite Surah Takaathur once daily? In other words, to recite this Surah is equal to reciting one thousand verses. [Mustadrak, Sha'bul Imaan]

THE COMMENTARY of

الْهَكْمُ التَّكَاثُرُ

‘THE EXCESSIVE GREED FOR WEALTH KEEPS YOU HEEDLESS.’

الْهَى means, to be heedless of that which is more vital.

التَّكَاثُرُ means, the greed to have as much as possible of something

Hazrat Qatadah رحمته الله has said that its meaning is ‘Tafaakhur’ which is ‘to boast’. Hence, Takaathur has two meanings.

1. To acquire as much of possible of something
2. To regard obtaining that thing to be a means for pride, and to be boastful before others

The question here is; what is that excessiveness related to? The answer to this is that, it refers to every such thing which is loved by one’s Nafs (inner desire), such as wealth, children, status, power, leadership and luxurious homes, etc. As (wanting to acquire) all of these things, one has greed for excessiveness, and the greed for wealth is the means to one wanting success in acquiring all the other luxuries. Hence, in Surah Al-Aadiya it is mentioned how man is intensely and deeply immersed in the love for wealth. It is for this reason that we can say that the meaning of Takaathur is, ‘The greed to accumulate excessive wealth, and to then be boastful over that wealth.’

The word تَكَاثُرُ has appeared in one other place in the Holy Qur'an in this manner

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ط

‘Know (realise) that this worldly life is not, but play and enjoyment, and splendour, and your boasting amongst yourselves, and wanting to supersede each other in (regards to) wealth and children.’ [Surah Al Hadeed (57) Verses 20]

In this verse as well, we have been cautioned concerning these two weaknesses, Tafaakhur, i.e. being boastful amongst ourselves, and Takaathur, i.e. competing to supersede each other in wealth and children. We should bear in mind that the manner of excessiveness of wealth and entities that have been mentioned here is the level which is regarded as being contemptible, whereas the aim of acquiring this wealth is sin and transgression, or if this same wealth becomes a means of heedlessness from Allah and His Rasool ﷺ. If this is not the case, but it is being desired so that it may be spent in the way of Almighty Allah (i.e. for the love of Allah and His Rasool ﷺ) then in this case, to desire wealth is a good thing.

It is from Abu Hurairah رضي الله عنه that the Beloved Rasool ﷺ said, There is no envy except upon two persons. The first is regarding the person upon whom Allah has bestowed the knowledge of the Qur'an, and he spends day and night reciting it. (And) His neighbour hears this (recitation) and says, ‘I wish I too would have been bestowed with that which has been given to that person, I too would have performed meritorious deeds like him’. The second is regarding that

person whom Allah has blessed with (an abundance) of wealth, and he spends it in the right way, and someone says, 'I wish I too were given like he has been given, then I too would have done meritorious deeds like him'. [Bukhari]

TRANSLATOR'S NOTE

In this Hadith, envy (jealousy) refers to 'Ghabata' which people also refer to as 'Rushk'. This means to desire some good thing, which someone else has already achieved. In desiring this, one should not have this wish that the thing which the other person has should be lost, or it should be taken away from them, because this is the actual intent in jealousy (i.e. in jealousy one has a malicious intent). It is for this reason that jealousy is regarded as being contemptible and 'Ghabata' is not regarded as being contemptible.

Now, the essence of the verse of the Holy Qur'an would be: 'Your greed for acquiring excessive wealth has made you heedless to the obedience of Allah, until such time that death has come upon you, and you are placed into your graves.'

The Beloved Rasool ﷺ said, 'The desire for excessiveness (abundance) has made you heedless to the obedience of Allah, until such time that death has come upon you.' [Durr-e-Manthur]

To acquire wealth in a permissible manner and for permissible reasons is by itself not something which is evil. Hazrat Sufyan Thawri رحمه الله states, In the past times, to gather wealth was regarded as a disapproved act, but today wealth is a shield for a believer.

In other words, it is a means of being protected from any sinful actions. If we did not possess this wealth, then the worldly leaders and the wealthy would have made us their towels, in other words,

they would have abused us for their reasons. Hence, the one who has been blessed with some wealth should take care of it, and he should try to increase it (his wealth), because in this time of strife if a person becomes dependent (needy) then it is not a surprise that a person would spend this first. Thus, there is no chance for wasteful spending in Halaal wealth.

From this narration of Mishkaat Shareef that it is not contemptible to gather wealth in a Halaal manner as per necessity. As for that person whom Allah has blessed with abundance in his wealth, then he should spend from it in the way of Allah, and he should not waste it in sinful acts of lust and desire, thereby earning the wrath and punishment of Allah. In fact, anything which causes one to become heedless to the obedience of Allah and His Rasool ﷺ, be it wealth or other entities or be it status and power, it is something which is deserving of being contemptible.

Even here (in this Surah) wealth is being mentioned as being contemptible, because it is something that once man usually amasses it, he leaves obedience to Allah and His Rasool ﷺ, and his love to amass wealth and riches supersedes his love for Allah and His Rasool ﷺ. It is for this reason that he is not able to distinguish anymore between Halaal and Haraam. His love for amassing riches reaches a kind of insanity in the desire to amass wealth, and disloyalty to his country, deceiving his people, heedlessness in his obligations, and distrust, become a necessary part of his life.

In such a condition, neither does he remember Allah, nor does he remember the Beloved Rasool ﷺ. Neither does he think of his actual reason for being alive nor does he remember his obligations towards the servants of Allah. In such a condition, neither does he remember his death nor the darkness of his grave.

It has been commanded ^{لَهُمْ} In other words; it has kept you heedless; from what? This has not been explained in detail. The detailed explanation of this includes those aspects which are related to Imaan and Faraa'id as well and other virtuous deeds as well. In reality, one who is heedless of his Rub is not only heedless of his Rub, but he even becomes heedless of himself and is even heedless as to his condition and as to what will be his end condition, until such time that death comes upon him. Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَ
 اتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ
 نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

‘O Believers! Fear Allah and every soul (person) must see, as to what he has sent forth for tomorrow, and fear Allah; Undoubtedly, Allah is (well) aware of your doings. And be not like those who have become heedless of Allah; So Allah put them into calamity, causing them even to forget themselves; it is they who are the transgressors.’
 [Surah Hashr (59), Verses 18-19]

When such heedless ones look at their later condition, then only do they think, O how I wish I could be returned to the world so that I may do some virtuous deeds. O how I wish, I could have got a little more time so that I could have given some charity from my wealth.

Almighty Allah says,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ
صَالِحًا فِيمَا تَرَكْتُ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَىٰ يَوْمٍ يُبْعَثُونَ ﴿١٠٠﴾

‘Until (such time) when death comes upon one of them, does he say, O my Rub! Allow me to return. Possibly I may now earn some goodness, in that which I have left behind; (Nay!) This is merely a word which he utters from his mouth.’ [Surah Al Mu’minoan (23), Verses 99-100]

In other words, this is a baseless word, which he is only saying after experiencing death. Otherwise the reality is that if he is returned to the world, he will do exactly what he did the first time. Almighty Allah says in another verse

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ
اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٠١﴾ وَأَنْفَقُوا مِنْ مَّا
رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۚ فَأَصَّدَّقَ ۚ وَ أَكُنْ مِنَ الصَّالِحِينَ ﴿١٠٢﴾

‘O, Believers! Neither should your wealth, nor your children (i.e. nothing) cause you to neglect the Zikr (remembrance) of Allah; and whosoever does this, then it is they who are in loss. And from that

which We have given you, spend some of it in Our Way, before death comes upon any one of you, and then he says, O my Rub! Why did you not give me reprieve for a short time, so I could have given some charity, and become from amongst virtuous ones.' [Surah Munafiqun (63), Verses 9-10]

THE COMMENTARY of

حَتَّى زُرْتُمُ الْمَقَابِرَ

‘UNTIL YOU REACH THE GRAVES’

This verse discusses in comparison to the greed for the wealth and riches of this world, the moment when you enter your grave. The reason for this, is that man spends his entire life desiring wealth, worldly riches, a huge bank balance, property, cars, businesses, power and status, etc. and the moment that death comes unto him, all these things become useless to him, and have no value anymore. Every single person knows well that none of the above will be of any benefit to him because none of these things will go with a person into his grave.

The Soul of the Universe, our Beloved Nabi ﷺ said, ‘There are three things which go with a deceased; two return and one remains with him. A deceased’s relatives, wealth and deeds go with him, and his relatives and wealth return and only his deeds remain with him.’ [Bukhari]

The grave is the first stage of the hereafter, and it is proven in this very first stage of the Hereafter, that the love and greed of those things which caused man to become heedless of his Rub, serve no purpose to him in his grave and his hereafter.

The father of Hazrat Matraf رضي الله عنه states, I presented myself before Nabi Kareem ﷺ and at that time he ﷺ was reciting Surah At Takaathur. He ﷺ said the servants says, my wealth! My wealth! O son of Adam! Your wealth is only that which you have eaten and finished, or that which you wore and made old, or that which you gave to charity and sent it forth for yourself (so that it may benefit you in the hereafter). Except this, all your wealth, you will leave behind for the people, and (you will) leave the world abruptly.' [Muslim, Tirmizi]

The moment death comes upon a person; he realises that all his wealth, properties, cars and bank balance, etc. now belongs to his heirs. He realises that now nothing from it will go with him to his grave. Once the Beloved Rasool ﷺ said, who is it from amongst you, that loves the wealth of others (his heirs) more than his wealth? The Companions said, Ya Rasool'Allah ﷺ! There is none amongst us like this, for every person loves his wealth more than the wealth of others (his heirs). Rasoolullah ﷺ said, A man's wealth is that which he has sent forth (i.e. that which he spent for the pleasure of Allah) and the wealth of his heirs is that which he leaves behind. [Bukhari]

From the words رُزُّنُمُ الْبَقَايِرِ we understand that man will not remain in his grave forever, because when a person visits the deceased, he presents himself at the grave and then returns to his home.

Likewise, those in the grave are only there temporarily, and again they will be raised from their graves, and they will after that reach their final abodes, be it Jannat or Jahannam.

The treatment for the hardness of the heart and heedlessness is to visit the graves as often as possible. One of the important wisdoms of visiting the graves, is that when people visit the graveyard, they will think about the realities and realise that man spends his entire life trying to amass wealth and worldly riches, to the extent when he sometimes does not even find time to perform his Namaaz (Allah Forbid), and then he leaves thousands of dreams unfulfilled and abruptly leaves this world.

Then, all that is in his destiny is three pieces of fabric and a piece of ground which is only two yards (which is just less than two metres).

This humble servant (Allama Syed Shah Turab ul Haq Qaadiri Razvi Alaihir Rahma) has presented a detailed explanation on Ziyaarat e Quboor (Visiting the Graves) in my book, 'Mazaraat e Awliyah Awr Tawassul'. I am presenting a summary of that here.

Rasoolullah said, 'Make Ziyaarah of the Graves (i.e. visit the graves) as this reminds you of death.' [Muslim, Mishkaat Chapter on visiting the Graves]

There is a great benefit in visiting the graves, as this causes a Muslim to remember his death, and this, in turn, causes awareness concerning the hereafter, through which a person abstains from wrongs and turns towards goodness.

If a person keeps the thought of the hereafter in his mind and then visits the graves often, the effects of this will surely be visible in his physical life, and he will slowly become distant from the love of the world and become more absorbed in the path of righteousness.

Rasoolullah said, 'I (initially) forbade you from visiting graves. Now, you may visit the graves, as it is a means of learning a (valuable) lesson.' [Sharhus Sudoor on authority of Haakim]

The Beloved Rasool said, 'I initially forbade you from visiting the graves, (but) now you may visit them, as it is a means of benefit (to you).' [As above]

From these Ahadith e Mubaaraka we can understand that one of the wisdoms of visiting the graves is that it reminds us of death and instils in us the thought of the hereafter, and the heart becomes soft in accepting the truth. This is also a good way of learning valuable lessons.

THE COMMENTARY OF VERSES 3 TO 5

كَأَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۖ

كَأَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ

‘MOST CERTAINLY, SOON YOU WILL KNOW. AGAIN, MOST CERTAINLY, YOU WILL KNOW. INDEED, IF YOU KNEW WITH CONVICTION, THEN YOU WOULD NOT HAVE HAD SUCH LOVE (GREED) FOR WEALTH.’

The warning in the first verse is related to death or the grave, and the second warning is related to the time when we will rise from our graves, and the second warning is more intense than the first one. In other words, when we reach our grave, we will know the outcome of our lives; and then when we are raised from our graves and enter the Mada'an e Mahshar, then we will surely see our final outcome.

To understand the thought enlightening essence of this verse, just for a moment think about this; that people are so heedless of their death and the hereafter, and they have absorbed themselves so much in the love and greed of the worldly wealth and riches, that they have come so close to the bottomless abyss of hell, that all is left is for death to come upon them and for them to fall into hell.

In this situation, a warner and one who informs them of the unseen stands at a high point and warns them about this dangerous situation, O People! You have lost yourself in the greed of acquiring the materialistic entities and worthless pleasures of this ending world excessively, thereby forgetting your Creator and your Sustainer.

The greed for acquiring these (worldly entities) and the need to compete with one another and pride has made you negligent of your true purpose in life. You have forgotten death and your hereafter, due to your absorption in the desire for wealth, riches, power and status!

Now, (very soon) that moment will come when suddenly death will overtake you, causing you to leave behind all this wealth, power and status, after which you will enter into the dark hole of your grave, wherein you have neither any bedding nor any pillow, and neither is

there any light nor air conditioning; there you have no wealth or servants, no friends or relatives and no strength or any power.

There, is only one thing which will go with you, and that is your deeds. If after daily seeing people being buried in their graves has had no effect on your conviction, then ‘Most Certainly, You Will Know’.

When you finally enter your grave, then this reality will dawn on you, that there except your good and bad deeds, there is nothing. Then, ‘Again, most Certainly, Soon You Will Know’ when the graves are split open, and you are raised from your grave, and when the hidden secrets of your heart will be openly displayed. ‘Indeed, If You Knew With Conviction, Then You Would Not Have Had Such Love (Greed) For Wealth’ There is still time! Realise and understand the reality of the world and the riches of this world, and ponder upon the true purpose of your creation.

The Beloved Rasool ﷺ said, ‘whenever the sun rises, two Angels announce, and except the Jins and humans, all the other creation can hear this word of theirs. (They say), O People! Come towards your Rub! That which is less and sufficient is better than that which is more and causes you to become heedless.’ [Mishkaat]

LEVELS of YAQEEEN (CONVICTION)

The dictionary meaning of ‘Yaqeen’ is, ‘the knowledge concerning something, in which there is no doubt’. There are three levels of Yaqeen:

- | | |
|---------------------|--|
| FIRST LEVEL | Ilm ul Yaqeen is that which man understands by way of evidence (proofs) |
| SECOND LEVEL | Ain ul Yaqeen is that which man understands by way of observing (seeing it personally) |
| THIRD LEVEL | Haq ul Yaqeen is that which man understands by way of experiencing it. |

AN EXAMPLE

Man has conviction with regards to death; hence this is Ilm ul Yaqeen. Now, when he sees the Angel of Death, then it will be regarded as Ain ul Yaqeen, and the Yaqeen at the time of actually tasting death, will be called Haq ul Yaqeen. So, what is actually being mentioned in the above verses is, that which you are to experience and see at the time of death and in the grave; how good it would be if you could only build that Yaqeen concerning this whilst you are still alive in this world, and acquire the definite knowledge about this from Qur’an and Hadith. Otherwise the definite knowledge of it at the time of death will not give you any benefit.

The first quality of the Allah-fearing (pious) which has been mentioned in the Holy Qur’an is that ‘They believe without seeing’ concerning those aspects which through Hidaayat (Guidance) and Yaqeen, are known to be from Deen e Muhammadi ﷺ. To believe in

all of them, and to confirm it with the heart and acknowledge it with the tongue is called Imaan. [Tafseer Khaza'in ul Irfan]

It is something which we observe in our daily lives, that a child who has not reached the age of understanding, without even thinking will put his hand into a burning fire. The only reason for this is that he does not know that fire is something which burns, and even if he is explained that he should not put his hand into the fire as it will burn him, he still puts his hand into the fire. The intelligent (sensible) person will say that the child did this because he is not able to understand as yet. He did not have Yaqeen that the fire will burn him. The very same sensible and intelligent person never puts his hand into burning fire, because he has Yaqeen that the fire will burn him. Now carefully think about this, the person stays away from the fire because he has definite Yaqeen about the fact that the fire of this world burns, yet the very same person makes no effort to stay away from the fire of Hell. Is this not because our Yaqeen in the realities of the hereafter have been clouded by our worldly whims and carnal desires?

Did the True and Beloved Rasool of Allah ﷺ not say that the rejecters and the disobedient will be burnt in the fire of hell? Do we not know that the fire of hell is many folds more intense than the fire of this world? If we start to have true Yaqeen about the fire of Hell like we have about the fire of this world, then never will we commit acts which are Haraam; and instead of following the ways of shaitaan, we will only follow the way of our Nabi ﷺ.

THE COMMENTARY OF VERSES 6 & 7

لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۖ

‘UNDoubtedly, YOU Will SEE THE (RAGING) Hell-Fire. AGAIN, YOU Will SEE It WITH THE SIGHT OF CONVICTION.’

The essence of this is that, O people! The Beloved Rasool ﷺ has imparted to you knowledge through Qur'an and Ahadith, that on the day of Qiyaamat the one whose scale of good deeds will be less, will be put into the fire of hell. Today, you must make Yaqeen in that knowledge which Almighty Allah and His Beloved Rasool ﷺ informed you about, that undoubtedly, Jahannam (Hell) exists, otherwise on the day of Qiyaamat you will surely see it with your eyes. Not having Yaqeen in the reality of Jahannam and spending your entire life in heedlessness, will not give one any benefit when he finally observes Jahannam with his own eyes. Your salvation is in waking up from the dream of heedlessness, and preparing and taking steps to save yourself from the fire of hell.

Nabi Kareem ﷺ said, ‘A person has not been given anything better than Yaqeen (true conviction) and well-being in this world. Hence you should ask Allah for both these things.’

Hazrat Hasan Basri رحمه الله reports the above and then says, Undoubtedly Nabi ﷺ told the truth. It is only due to Yaqeen that one flees from hell; (and) it is due to Yaqeen that one asks for Jannat (heaven); and it is only through Yaqeen that one can be patient in adversity; it is also through Yaqeen that one fulfils his Faraa'id, and when Allah blesses one with well-being, there is abundant goodness in it. [Kitaab uz Zuhd]

The Ahl e Ma'rifat (Mystics) have said, It is a grave misfortune to be deprived of Ilm ul Yaqeen, and the reason for not possessing this is due to heedlessness in the love of Rasoolullah ﷺ, distance from obedience to the Sunnat, and due to be absorbed in fulfilling one's carnal desires. If a person acquires Ilm ul Yaqeen, then with sins, a servant will be able to see the fire of hell, and then he will abstain from sins, just as he would want to stay away from the fire of hell.

Both the Believers and the unbelievers will observe the hell-fire, but their seeing it will be very different. Pul Siraat has been established over Jahannam. All will be made to walk on it on the Day of Qiyaamat. The unbelievers will fall into Jahannam, and this will be how they will observe (see) Jahannam.

The Believers will pass over successfully with peace. The Believers will cross over in different ways, depending on their levels of excellence. Some will pass over like a flash of lightning, some at the speed of the wind, and others very slowly.

Almighty Allah says,

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ
نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

‘And there is none from amongst you who will not pass over hell. This is a command which is upon your Rub which is confirmed. We will then save the ones who (truly) fear and We shall leave therein the unjust, dropped (over) onto their knees.’ [Surah Maryam, Verses 71 & 72]

INTERROGATION CONCERNING THE FAVOURS (of Allah)

It has been mentioned in the Holy Qur'an, 'Then, Undoubtedly You Shall Definitely Be Interrogated On That Day, About the Favours.'

In other words, on the Day of Qiyaamat, we will be questioned and interrogated about the favours and bounties of Allah which we received while in the world. It will be asked if you made Shukr (i.e. if you were grateful) or not for those favours which you were blessed.

You will be questioned as to how you used these bounties and whether you fulfilled the right of those bounties or not. Almighty Allah has blessed man with many favours and bounties which are of two categories. One is that which is by Allah's Direct Grace, meaning that the effort of the servant has no place in this, for example, Life, Body, Brain, Power, Competence, Youth, Health, etc. We will be questioned about all of this, as to what we used all this for.

The other category of favours and bounties are those that even though it is given to the servants by Allah, but their effort and striving is also part of it. For example, wealth and riches, cars, houses, and all types of property, etc.

Concerning such bounties, we will be asked two types of questions; the one question will be as to how we acquired all these things, and the second will be as to what we used these bounties for?

The Beloved Rasool ﷺ said, Mans' feet will not move one bit from its place before he is questioned about these things;

- What did he spend his life doing?

- How did he spend his youth?
- How did he earn his wealth?
- Where did he spend his wealth?
- How much did you practice based on the knowledge which you acquired? [Bukhari, Muslim]

This Hadith Shareef explains that we will be questioned about the above mentioned two categories of the bounties of Allah which we have been given.

Hazrat Abu Hurairah رضي الله عنه states, When this verse was revealed, the Sahaba said, Ya Rasool'Allah ﷺ! Concerning which of (Allah's) favours will we be questioned? Our daily diet is dates and water, our enemy are close to us, and our swords are slung over our shoulders, so what then will we be questioned about? He ﷺ said you will also be questioned about these things as well. [Tirmizi]

We are presenting here the gist of a very lengthy Hadith which has also been reported by Hazrat Abu Hurairah رضي الله عنه; It is mentioned in that Hadith that once Nabi Kareem ﷺ, Sayyiduna Abu Bakr and Sayyiduna Umar went to the home of an Ansari Sahabi. He presented them with dates, goat meat and cold water. Huzoor ﷺ then said, By Him in Whose Divine Power is my life! On the Day of Qiyaamat, you will be questioned about today's favours. You left your homes hungry, and now you are returning satisfied. [Muslim, Tirmizi]

Hazrat Abdullah ibn Mas'ud رضي الله عنه says, 'We will be questioned about safety and good health.'

It is mentioned according to Hazrat Mujahid رحمته الله, 'We will be questioned about every pleasure and bounty of the world.'

It is reported from Hazrat Mu'az رحمته الله that the believer will be questioned about every one of his doings, even about the Surmah (collyrium) which he applied in his eyes (as to why he applied it).

Hazrat Ibn Ab'bas رضي الله تعالى عنهما says, we will be questioned about our body, ears and eyes, as to what we used them for? [Durr-e-Manthur, Mazhari]

Almighty Allah says,

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئَلًا

‘Undoubtedly, the ears, eyes, and heart, will all be questioned.’

[Surah Bani Isra'eel (17), Verse 36]

In other words, we will be questioned as to what we used all the above faculties for. The word فُؤَادَ in the earlier verse is proof to the fact that this questioning will be after seeing Jahannam. Hence this question will be asked on Pul Siraat. Almighty Allah says,

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

‘And stop them! Indeed, they are to be questioned.’

[Surah As Saf'faat (37), Verse 24]

It has also become evident from the verse that the questions will be asked on Pul Siraat and the Maidaan e Mahshar (Plains of Reckoning)

as well, just as it is evident above from the Hadith of Bukhari and Muslim. The gist of all this is that one will also be questioned in Mahshar and even on Pul Siraat, after observing the fire of hell. There will be those fortunate believers who will not be questioned at any stage, just as it is the blessed saying of Nabi Kareem ﷺ which has been recorded in the Sahih of Bukhari, ‘Seventy thousand people from amongst my Ummah will enter Jannat without any reckoning.’

اللَّهُمَّ اجْعَلْنَا مِنْهُمْ بِفَضْلِكَ وَبِحُرْمَةِ حَبِيبِكَ

‘O Allah! Make us from amongst them, by Your Grace, and by the blessedness of Your Beloved Nabi ﷺ.’

If we carefully observe the favours of Allah, we will realise that man’s striving and progress on the basis of science and technology. The reality of this is only that he has learnt some secrets of nature, and he has taken something which has already been given to him, and he then invents from this something which is beneficial to him for his service. Whatever has been the means or part of his progress is something which has been created by Allah. Take, for example, the wind, water, fire, rain, iron, metals, minerals, human intellect and all its faculties; is any one of these things manmade? Absolutely not! Not a single one of the above is manmade, and neither were all these things the cause of any error, and nor did they just happen by themselves and come into existence, but they have all been created by Almighty Allah.

TRANSLATORS NOTE

In other words, none of the things we use from this earth are our own. All this have been given to man by Allah, and it is through this

that he progresses and invents and makes things which are for his comfort.

Man must realise that the origin and foundation of his inventions lie in that which Allah has given him.

Almighty Allah, the Creator of the Universe, says in Surah Waqiah

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

Are you the Creator of it (from that drop), or do We create it?

[Surah Waqiah (56) Verse 59]

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

‘Are you the one who causes (the field) to grow from it (the seed), or do We cause it to grow?’ [Surah Waqiah (56) Verse 64]

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ

‘Are you the one who causes it to rain down from the clouds, or are We the Causer of it to rain down?’ [Surah Waqiah (56) Verse 69]

Almighty Allah says,

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ط

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And (He) made subservient for you, all that is in the skies and the earth, (by His Command); undoubtedly, in it are signs for the people who ponder. [Surah Al Jaathiya (45), Verse 13]

One must also realise that in front of even one Ne'mat of Allah, man's greatest virtuous deed has no value and worth. For the sake of salvation, we depend on His Divine Grace and Mercy (and not on our virtuous deeds). The Soul of the Universe ﷺ said that on the day of Qiyaamat a person will come forth with virtuous deeds which are so heavy that even a mountain would not be able to bear its weight, but in place of the value of just one Ne'mat of Almighty Allah, all these virtuous deeds will be wiped away. If Almighty Allah does not bless us with his Grace and Generosity, all is worth nothing. [At Targheeb]

By the Grace and Mercy of Allah, this stage will be easy upon those who are grateful to Him. The first level of being grateful for the favours of Almighty Allah is for man to acknowledge the favours of his Rub with his tongue and his heart because all these favours are the bestowed upon us by Allah.

Try to make this saying of Hazrat Ibrahim (Alaihis salaam) the lamp of your path,

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٢٦﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٢٧﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٢٨﴾

‘(It is He) Who has created me, so it is He who will guide me; And it is He who feeds me and gives me to drink; and when I become ill, it is He who cures me.’ [Surah Ash Shu’ara (26), Verses 78-80]

One way of acknowledging these favours by way of your tongue, is that on receiving every Ne'mat (favour), such as food or water, then before partaking in it one should take Allah's Name and after partaking in it, you should say 'Alhamdu Lillah' or recite the prescribed Masnun Dua for this, and in doing so you will be making the Shukr of Allah. The Barkat of obeying the Sunnat will make the station of reckoning easy upon us.

The Second level is that whatever Almighty Allah has bestowed upon us, we should use for the proper reasons as commanded to us. Man should use all that which he has been blessed with, for the pleasure of Allah and in the obedience of the Beloved Rasool ﷺ.

One should always glorify and praise Almighty Allah with both, his tongue and his heart. May Allah bless us even more through His Favours, and may we be blessed with Divine Guidance to fulfil the rights of these favours. آمین بجاؤ سید المرسلین

سورة العصر

SURAH
AL-ASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ١

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ

تَوَاصَوْا بِالْحَقِّ ٣

وَتَوَاصَوْا بِالصَّبْرِ ٤

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. BY THAT BLESSED ERA (OF THE BELOVED RASOOL ﷺ)

2. UNDOUBTEDLY, MAN IS DEFINITELY IN LOSS

3. EXCEPT FOR THOSE WHO BROUGHT IMAAN, AND PERFORMED VIRTUOUS DEEDS, AND (THOSE) WHO ENCOURAGED ONE ANOTHER IN RIGHTEOUSNESS, AND WHO ADVISED ONE ANOTHER TO BE PATIENT.

CONNECTION & SIGNIFICANCE

Surah Al-Asr was revealed in Makkah and has three verses.

In the previous Surah, it has been explained that man regards wealth and riches, and power and status, etc. to be his actual goals in life and he wastes his entire life in striving to acquire these things, and he regards the acquirement of these to be success, whereas to waste his valuable life in the desire of these worthless things is a complete loss.

In this Surah, the actual reason for man's creation has been explained, and he has been given four conditions to save himself from loss.

In Surah Takaathur, the foolishness and negligence of those who in their greed and love for acquiring the world and its perishing pleasures, become so absorbed in it that they forget their responsibilities and duties towards the Creator and Maker. In this Surah, we are being explained to value every moment in this valuable life, and we should try to spend it to attain the pleasure of Allah, to be saved from loss.

In the previous Surah, those who are busy in amassing wealth and riches, and who are greedy to acquire the comforts of this perishing world, and are thus oblivious of the Hereafter, until they finally reach their graves, have been given a stern warning. In this Surah, those people who follow and obey the commands of Allah and His Rasool ﷺ and those who are the true propagators and teachers of Haq (truth) have been praised. These are the fortunate ones who will be saved from a loss in this world and the Aakhirat (hereafter).

SHAAN-E-NUZUL

On accepting Islam, Kulaah bin Usaid said to Hazrat Abu Bakr Siddique رضي الله عنه, you used to be very creative in business, and all your business dealings were successful ones, so why then did you do such a thing which will incur so much of loss on you. As by accepting Islam, in exchange for the friendship of the wealth, you took the love of few poor people, and instead of many deities, you preferred worshipping One Allah?

He said; A Believer is never in a loss. It was in support of him (Hazrat Abu Bakr Siddique رضي الله عنه) that this Surah was revealed. [Tafseer Azeezi]

This very short Surah comprises many comprehensive topics. The philosophy of success and failure has been explained in a very straightforward and clear manner in this Surah.

Imam Shafi'i عليه الرحمة very beautifully said, if people only go deep into understanding this Surah, then this Surah alone is sufficient for their Salvation.

The Sahaba e Kiraam عليهم الرضوان gave such importance to this Surah, that when two companions would meet, then before they would depart, one of them would recite this Surah. [Tabrani, Sha'bul Imaan]

THE ESSENCE (Gist) of **وَالْعَصْرِ**

‘Asr’ means ‘Era’ or ‘Time.’ Hazrat ibn Ab’bas رضى الله تعالى عنها states, it refers to the Oath of the Era, because ‘An Era’ serves as a source of information and a forewarning to the ‘Men of Deliberation.’

‘Asr’ is also the name given to the middle Namaaz. The Beloved Rasool ﷺ said, ‘For the one who missed his Asr Namaaz, it is as if he has lost his family (wife and children, etc.) and all his wealth.’ [Bukhari, Muslim]

Aala Hazrat Imam Ahmed Raza Muhad’dith Bareilvi رحمته الله took ‘Asr’ to mean the Blessed Era of the Beloved Rasool ﷺ. This is supported by the following statement of Imam Raazi رحمته الله.

والعصر refers to that Era in which the Beloved Rasool ﷺ was present (on this world physically). It is as if Almighty Allah is saying, you are present amongst them and inviting them towards righteousness, and still they do not accept your invitation, so what can be a greater loss and humiliation for them, than this’ [Tafseer Kabeer]

Allama Mahmud Aalusi رحمه الله states, **والعصر** is referring to the Oath (Qasm) of the Zamaan e Nubuwwat of Rasoolullah ﷺ. In other words, Almighty Allah took the Qasm of the Era of his physical life (on this earth), because that Era is greater than all eras. [Roohul Ma’aani]

TRANSLATOR'S NOTE

Zamaana e Nubuwwat here refers to the apparent life of Nabi ﷺ especially after he ﷺ announced his Nubuwwat. Shaykh Abdul Haq Muhad'dith Dehlwi قدس سره also said the same in Madaarij un Nubuwwat.

Imam Tha'labi رحمه الله wrote that Hazrat Abi bin Ka'ab stated in the Court of Rasoolullah ﷺ, Ya Rasool'Allah ﷺ! May my parents be sacrificed upon you, what is the Tafseer (commentary) of this Surah?

Huzoor e Akram Noor e Muja'sam ﷺ said, والعصر refers to the last portion of the day, ان الانسان لفي خسر refers to Abu Jahl, الا الذين امنوا refers to Hazrat Abu Bakr Siddique وعملوا الصلوات refers to Hazrat Umar وتواصوا بالحق refers to Hazrat Uthman رضي الله عنه, and وتواصوا بالصبر refers to Hazrat Ali رضي الله عنه. [Al Kashful Bayaan]

Shaykhut Tafseer Maulana Sayed Muhammad Na'eemud'deen Muradabadi رحمه الله states, 'Asr' refers to an era, and because an era consists of marvels. Hence the changing and altering of conditions, becomes a lesson to the one observing it, and these things serve as proof of the Divine Power and Wisdom of the Creator and The Wise, and this proves His Divine Sovereignty, so this is why here the Qasm (Oath) of the Era is being referred to.

One view is that 'Asr' could be referring to the Asr Namaaz which is the final Ibaadat in the Ibaadat of the day.

However, amongst the best Tafseers is that which Imam Ahmed Raza Muhad'dith Bareilvi قدس سره has adopted, that Zamaana or Era, refers to the specific and blessed Era of Sayyid e Aalam ﷺ, which is the Era of

the greatest good and the greatest blessings, and it is the Greatest, Most Honoured and most exalted Era of all eras. Almighty Allah reminded us of the Qasm of the Era of Nabi Kareem ﷺ just as Almighty Allah reminded us of the Qasm of the Blessed home and city of Rasoolullah ﷺ with the words, لَا أَقْسِمُ بِهَذَا الْبَلَدِ and like in لعمرات where the Qasm of the Life of Rasoolullah ﷺ was taken and in وقيل where the Qasm of the word of Rasoolullah ﷺ was taken, and in this, the Special Station of the closeness of Nabi ﷺ is being made apparent.

وہ خدا نے ہے مرتبہ تجھ کو دیا، نہ کسی کو ملے نہ کسی کو ملا
کہ کلام مجید نے کھائی شہا، تیرے شہر و کلام و بقا کی قسم

Almighty Allah Has blessed you with such an excellence that,
Neither can any other obtain such, nor has such been obtained,
That O Beloved Master! The Holy Qur'an has affirmed,
An Oath, By The Virtue of City, Your Word, and Your Life

THE COMMENTARY of

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

‘Undoubtedly, MAN is definitely in loss.’

After taking the Oath of the Blessed Era of Nabi ﷺ, it is mentioned, ‘Undoubtedly, Man is definitely in loss.’

To correctly understand the meaningfulness of this statement, one must first ponder on the reality of man, and understand why man has been created?

Concerning the reason for mans' creation, Almighty Allah says,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

‘So did you think that We created you for without reason and that you would never return to Us?’ [Surah Al Mu’minoos (23), Verse 115]

In other words, there is surely a reason for the creation of man. Then, guiding us to understand this reason for creation better, Almighty Allah says,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۖ
وَهُوَ الْعَزِيزُ الْغَفُورُ ۖ

‘He (is Allah) who has created death and life, so that you may be tested, as to whose deeds among you is the best.’ And He is The Almighty, The Most Forgiving.’ [Surah Mulk (67) Verse 2]

It has been mentioned in the opening verses of Surah Ad-Dahr

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
بَصِيرًا ﴿٢﴾

‘Indeed such a time has passed over man when even his name was not present; We created man from a blend of semen; so that he may

be tested, hence We made him hearing, seeing.’ [Surah Ad-Dahr (76), Verses 1-2]

Further explaining the creation of man in very clear words, Almighty Allah says

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

‘And I have created Man and Jin solely so that they may worship Me.’
[Surah Az Zariyat (51) Verse 56]

The gist of these verses is that Almighty Allah created man and gave him the ability to acquire knowledge. Except inspirational guidance, He blessed them with understanding the difference between guidance and deviance by sending down the Ambia عليهم السلام and Divine Heavenly Scriptures. Then, with intelligence and sense of understanding, he blessed them the choice and freedom of intending his actions, so that he may be tested, and it may be seen as to whether he remains a true servant of Allah, and obeys his Creator. Thereby, attaining success in this test, or if he fails this test by becoming a slave to his desires and to shaitaan, the accursed, bringing himself to wear the noose of destruction around his neck.

In other words, we could say that his world is a testing station for humans, and our life is like the duration which is given to a person to complete his test. Man has been given abilities and faculties through which he may by virtue of knowledge and experience, remain firm on the path of guidance and thus attain success in this test. Every moment that passes is causing the duration of the test to become less. The thing about this test is that we are not aware of its duration. The Angel of death can appear to us at any time and

remove our soul, and this test will come to an end. Just think about this for a moment; there are those students who sit for an examination and are fully occupied in trying to complete their paper and solve the problems which have been given to them. And there are some students who just sit there wasting their valuable time, even though the invigilator is announcing that the duration of the exam will end shortly. They remain heedless and absorbed in spending their time playing around, and then all of a sudden the duration for the exam expires. The result of this is very clear to the wise and intelligent ones that only those will be successful in this examination, who spend the entire duration of the exam trying to complete their paper meticulously, and those who were not heedless of the task at hand.

Surah Al-Asr is giving us the same lesson; that to be saved from failure in the test of life, it is necessary that we bring Imaan, perform virtuous deeds, caution each other to do what is right, and advise patience (in adversity). Time bears witness to this reality that, those who inculcated these qualities, attained success, and all the others failed and fell into destruction. The Blessed Era of the Beloved Rasool ﷺ especially bears testimony to this reality. Those who accepted the invitation of Nabi Kareem ﷺ wholeheartedly and instituted in themselves the above four qualities became bright stars of the sky of guidance, and Allah gave them glad tidings of His Pleasure and the everlasting bounties of Jannat. As for those, who rejected his ﷺ invitation towards righteousness, then even with their fame, respect, wealth and riches, and leadership, they became disgraced and destroyed in this world, and there is destruction and punishment for them in the Aakhirat.

In the Tafseer of Surah Al-Asr, Imam Raazi رحمه الله states, a pious person stated, I understood the essence of Surah Al-Asr from an individual who sold blocks of ice. He was saying, ‘Have mercy on this person whose goods are melting! Have mercy on this person whose wealth is melting away’. On hearing this, I said, This is the essence and gist of إِنَّ الْإِنْسَانَ لِرَبِّهِ خُسْرٌ. Man’s life is melting away very fast, just as ice melts. So that person who lets his life be wasted and is not able to acquire the Aakhirat through it, then surely he is in loss.

You should keep this in mind that the person who sells ice can only be successful if he is at it all the time, and for him to be unsuccessful, all he has to do is ‘nothing.’ because by his ice melting away, that alone will incur a loss on him. This is the condition of man’s life. For every moment that passes, the ice is dissolving. Every day that passes makes one day less in his life, but look at the foolishness of man, that after one year of his life is lost, he celebrates his birthday happily, whereas, in reality, he is coming closer to his death. So, just as the success of the person selling ice is in attempting to sell his ice before it melts, so that he may earn his dues. Similarly, the success of man is in this, that before his life comes to an end, he should spend his life in the service of Allah and the slavery of Nabi ﷺ thereby attaining their pleasure; otherwise, his life will end in doing nothing, and man will become destroyed and unsuccessful.

If we think about it, we will realise that our actual and real means is time. No matter what you wish to earn in this world, you will need time, and even to take the benefit from the bounties of this world, one still requires time. We should further understand that wealth, money, etc. are things which we can gather, and if there is a need we can even take a loan from someone. Contrary to this is time.

Time is that valuable which you cannot gather, and neither can you take it as a loan from anyone. If a person uses his time to gather those things which are of no benefit to him after his death, then, in reality, he has not done a profitable transaction. The actual use of time is to use it so that it benefits you both here and in the hereafter. Almighty Allah says,

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

‘That which you have with you will perish, and that which is by Allah, will remain forever.’ [Surah An-Nahl (16), Verse 96]

The Informer of the Unseen ﷺ stated, there are two bounties in which people may incur a loss; That is, health and spare time. [Bukhari]

In other words, good health and spare time are such bounties in which many people are ungrateful, and they either waste these in useless actions, or they destroy it in evil actions. Mujad'did-e-Deen-o-Millat Aala Hazrat Imam Ahmed Raza Khan Muhad'dith e Bareilvi رحمه الله states,

دن لہو میں کھونا تجھے، شب صبح تک سونا تجھے
شرمِ نبی خوفِ خدا، یہ بھی نہیں وہ بھی نہیں

Your day is spent in entertainment,
And your night is spent sleeping until daybreak,

Shame before the Nabi ﷺ, or Fear For Allah
Neither do you have this, nor do you have that

It is the blessed saying of The Exalted Rasool ﷺ, 'Value five things before five things; your youthfulness before your old-age, your good health before illness, your richness before poverty, your spare time before being fully occupied, and your life before death (appears to you).' [Tirmizi]

THE QUR'ANIC REPRESENTATION OF SALVATION AND LOSS

In this Surah, the issue concerning man being in loss and devastation is being explained. The gist of this has been mentioned in numerous instances with more than fifty different words in the Holy Qur'an, whereas opposite to it, for the sake of inviting towards rectification, the word 'Falaah' (Salvation) has been used. Salvation does not refer to some incomplete success or merely a worldly life of comfort, but it refers to man's true success, both in this world and in the hereafter.

In the Arabic language, there is no word which is complete in meaning related to all the successes of this world and the hereafter than the word 'Falaah' Salvation. Similarly, Loss does not only refer to partial loss or just loss in the world, but the gist of this word also refers to the loss of man both in this world and in the hereafter.

If you ask the people, what is a loss? You will get an answer which says, a loss is when you do not get any profit in your business dealing; someone may say that to be deprived of fame and leadership is to be in loss. Someone may say, not having a car or big house is to be in loss; someone may say that not to achieve a high status is to be in loss; someone may interpret the loss as being unsuccessful in an exam or test; and someone may understand his failure to achieve some wish as a loss. In other words, everyone will interpret it differently.

The reason for this is that every person is concerned about his today and his success for today, and the same person has no worry about his tomorrow, i.e. his hereafter. Let us take Guidance from our Creator and Our Maker as to what is counted as success and what is counted as a loss, and who are the ones who are incurring a loss? For the word of none is more truthful than the word of Allah.

Almighty Allah says

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾

Those who believe without seeing, and keep (their) Namaaz Established, and who spend in our way, from our given sustenance, and those who believe in that which O Beloved, was revealed upon you, and that which was revealed before you; and have full conviction in the hereafter. In its only they who are on Guidance, from their Rub, and it is they alone who are the truly successful. [Surah Al Baqarah (2), Verse 3-5]

Similarly, the signs of those who are in loss have been mentioned in numerous other verses of the Holy Qur'an. Almighty Allah says,

وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ ۚ أُولَٰئِكَ هُمُ الْخٰسِرُونَ

‘And those who believe in what is false, and rejected (belief in) Allah; it is they who are the losers.’ [Surah Al Ankabut (29) Verse 52]

Those who have become lost in this colourful world and who are absorbed in the greed for wealth, becoming heedless of their responsibilities and the Aakhirat, then they too are in loss and destruction.

Almighty Allah says,

مَنْ كَانَ يُرِيدُ الْحَيٰوةَ الدُّنْيَا وَزَيِّنَتْهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطْلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

‘He who desires the life of this world and (its) adornment, We will give them, all its fruits (rewards) in it, and We shall leave no shortage in it. They are those, for whom there is nothing in the hereafter, but the fire; and whatever they did there has been wasted, and all their deeds have been destroyed.’ [Surah Hud (11) Verses 15-16]

THE COMMENTARY of

إِلَّا الَّذِينَ آمَنُوا

‘EXCEPT FOR THOSE WHO BROUGHT IMAAN’

To accept with your heart all that which Rasoolullah ﷺ mentioned, and to have full and complete conviction in them is called Imaan.

This conviction should be so strong that no idea, view, power, or any calamity should not be able to move you from this.

The opening verses of Surah Baqarah have already been explained above, in which the command of Imaan and righteous deeds has been mentioned.

Now let us look at another verse of the Holy Qur'an;

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

‘It is not actual piety to simply turn your face towards the East or towards the West. Yes, Actual piety is that you should believe in Allah, Qiyaamat, The Angels, The Divine Books and the Nabis (Prophets).’ [Surah Al-Baqarah (2), Verse 177]

In the Tafseer of this verse, Sadrul Afaadil رحمه الله states that the explanation of Imaan is this,

1. To believe in Allah, that He is Hayy, Qay'yum, Aleem, Hakeem, Samee', Baseer, Ghani, Qadeer, Azali Abadi, Waahid La Shareek Lahu (in other words, His is Alive (All Existing), and Will always be in Existence, He is All-Knowing, The All-Wise, The All Hearing, The All Seeing, The Most Powerful and Independent, who always was and always will be, and He is Only One in Being and He has no partner.

2. To believe in Qiyaamat, that it is true and reality and the servants will be held accountable on that day. On that day, one will receive the recompense for his deeds, The Ambia e Kiraam and the accepted ones in the Court of Allah will be intercessors, Sayyid e Aalam ﷺ will quench the thirst of the fortunate on Haudh e Kauthar, We will pass over Pul Siraat, and believe in all that which the Qur'an has mentioned about that day, or that which Rasoolullah ﷺ informed us about it, is Haq (the Truth).

3. To believe in the Angels, that they are of Allah's creation and His obedient servants. Neither are they male nor female. Only Allah knows their real population. Four Angels from among them are the closest (in Allah's Court), Jibra'eel (Alaihis Salaam), Mika'eel (Alaihis Salaam) Izra'eel (Alaihis Salaam).

4. To believe in the Divine Books of Allah that, whichever Divine Book Allah revealed is Haq. There are four most Great Kitaabs amongst them, Taurait to Hazrat Musa (Alaihis Salaam), Injeel to Hazrat Esa (Alaihis Salaam), Zuboor to Hazrat Dawud (Alaihis Salaam), and the Qur'an was revealed to Hazrat Muhammad ﷺ. Fifty Sahifas (Divine Scriptures) were revealed to Hazrat Sheeth (Alaihis

Salaam), three to Hazrat Idrees (Alaihis salaam), Ten to Hazrat Adam (Alaihis Salaam), and ten to Hazrat Ibrahim (Alaihis salaam).

5. To believe in all the Ambia e Kiraam that all of them have been sent by Almighty Allah, and they are Ma'soom, in other words, they are free from sin. Their actual number only Allah knows. From amongst them, 313 are Rasools. All Ambia e Kiraam are males. No female was ever a Nabi. [Tafseer Khaza'in ul Irfan]

Almighty Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ

‘O Believers! Keep faith in Allah and His Rasool.’

[Surah An-Nisa (4), Verse 136]

In the Tafseer of this verse, Sadrul Afaadil states, if the Muslims are being addressed then it means, ‘Remain steadfast on Imaan.’ If the People of the Book are being addressed, then it says, ‘O you who believe on some of the Rasools (only)! Believe in Allah and His Rasool ﷺ.’ If the Munafiqeen (hypocrites) are being addressed, then it means, ‘O you who superficially claim to be Believers! Bring Imaan with sincerity.’ [Khaza'inul Irfan]

The important requirement of believing in the Beloved Rasool ﷺ is that you should have true love for him, and the sign of love is obedience.

The Beloved Rasool ﷺ said, ‘None from amongst you can be a true Believer, until I am more beloved to him than his father, his children, and all the people.’ [Bukhari, Muslim]

There are ten special conditions and signs of this love, which this Faqeer (Allama Syed Shah Turab ul Haq Alaihir Rahma) has explained in detail in his book ‘Jamaal e Mustafa.’ Those with enthusiasm for reading should inevitably study it.

THE DEMAND of IMAAN

The Holy Qur’an has given a very simple formula for assessing one’s Imaan. The one who has full Imaan in the hereafter and that of meeting his Rub in the hereafter, then for him to be steadfast in his Namaaz is never difficult.

Almighty Allah says

وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٢٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ
رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٢٦﴾

‘And undoubtedly it (Namaaz) is very difficult (challenging), but not to those who prostrate to Me with their hearts (i.e. the truly pious), who have true conviction that they are to meet with their Rub, and they are to return towards Him.’ [Surah Al Baqarah (2), Verses 45-46]

Now you decide for yourself, what is the level of our Imaan in Allah and the Hereafter? Is it difficult or easy for us to fulfill our Namaaz? More importantly our Fajr and our Esha Salaahs. Concerning Fajr and Esha, Nabi Kareem ﷺ said, ‘The weightiest amongst the Salaahs for a hypocrite are the Esha and Fajr Salaahs. If only you knew the virtues of these Salaahs, you would have presented yourselves for them, even if it meant dragging yourself on your rear end.’ (In other words, by any means possible). [Bukhari, Muslim]

Due to our sinful actions, hypocritical behaviour has become common in our society, which is an open sign of weakness of Imaan. Look at the state of the Muslims today. We do not eat carrion or swine or impure things, but we do not abstain from usury, bribery, and other Haraam actions. Similarly, you see such excitement and enthusiasm in Eid Namaaz that there is no place left in the Masjid, to the extent that even the roads and fields are full, but why is it that all these Namaazis cannot be seen for any other Namaaz even on Eid Day. Alternatively, for the other Salaahs during the year, whereas the Eid Namaaz is Waajib and the other Five Daily Salaah are Fard Ain (i.e. Binding Obligation upon each of us).

In reality, we should be making more effort and arrangements for the Faraa'id instead of the Waajib, but the situation is in contrast to this, and this is evidence to the fact that due to our Imaan becoming weak, the enthusiasm to obey Allah and His Beloved Rasool ﷺ has also become less. It seems that people are not abstaining from eating what is Haraam such as swine and other impure things because they are doing so in obedience, but it appears to be because it is merely something which they regard naturally as not being desired. Similarly, it appears that all the preparations, etc. which are made for the Eid Namaaz (by those who do not fulfil their daily Faraa'id) is not really on the basis of Obedience to Allah, but it is simply to be part of the festivities (of Eid), and it is a tradition which they are merely fulfilling.

THE COMMENTARY of

وَعَمِلُوا الصَّالِحَاتِ

‘AND PERFORMED VIRTUOUS DEEDS’

The fundamental of Love for the Beloved Rasool ﷺ is obedience to Rasool ﷺ, and it is this which is the actual soul of virtuous deeds. Just as the proof to the claim of Imaan is regarded really true, when a person presents the evidence of this by virtue of his virtuous actions, in a similar manner, truly virtuous deeds are those which are established on the foundation of Imaan, in other words, without Imaan, good deeds cannot save one from destruction.

Almighty Allah says

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

‘This Nabi is the Master of the Muslims, more than their own lives.’

[Surah Al-Ahzaab (33), Verse 6]

In the commentary of this Sadrul Afaadil Maulana Sayed Na’eemud’deen رحمه الله states, the command of Nabi Kareem ﷺ is implemented in all issues of Deen and Duniya of the Muslims. Obedience to him is Waajib, and it is Waajib to abstain from every desire of the Nafs which is contrary to his ﷺ command. Or it means that Nabi ﷺ is more compassionate, merciful, kind and generous to the believers than they are to themselves, and most beneficial (to them).

It is in the Hadith of Bukhari and Muslim that Sayyid e Aalam ﷺ says, 'I am the most important to every believer in both the world and in the hereafter if you wish then read this verse.' [Khaza'inul Irfan]

Almighty Allah says,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

'And accept whatever the (Beloved) Rasool gives you, take it; and whatever he forbids you, abstain from it.'

[Surah Al Hashr (59), Verse 7]

The demand of bringing Imaan in Allah and His Rasool ﷺ is this that we should perform virtuous deeds, and we should act completely in accordance with the Shariat.

Almighty Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۚ وَلَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٣٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٠﴾

‘O Believers! Enter into Islam completely, and do not follow the footsteps of the shaitaan; undoubtedly, he is your clear enemy. And if you falter, even after the manifest commands have come to you, then know that Allah is The Almighty, The Most Wise. For what are they waiting, but for this, that the punishment of Allah should appear (to them) in the overcast clouds; and the Angels descend, and the matter will be finalised. And the return of all matters is towards Allah.’ [Surah Baqarah (2), Verses 208-210]

The Shaan e Nuzool for this is that, after bringing Imaan, those who were from amongst the Ahl e Kitaab such as Hazrat Abdullah bin Salaam عليه السلام and his companions, remained established on some Commands of the Shariat e Musawi. They respected the Saturday (i.e. the Sabbath), and they abstained from consuming camel milk and its meat, keeping this thought that these actions are lawful in Islam. They felt that there was no need to reject these things, and in the Taurait it has become commanded that to stay away from these is necessary, hence in this way they will also be practicing what is in the Taurait, and in no way will it be going against Islam as well. It was due to this that this verse was revealed. Something to reflect on is that when they abstained from few things which were in accordance with the Taurait, Almighty Allah cautioned them. So what must be the condition of those, who not only leave out the Fard and the Waajibaat of Islam, but they even do Haraam acts, and together with that, they publicly show pride in imitating the ways of the Jews, Christians, and Hindus. نعوذ بالله (We seek refuge in Allah).

The Mercy unto the worlds عليه السلام said, ‘Except those who reject, my entire Ummah will enter Jannat. The Sahaba e Kiraam asked; who is a rejecter? He عليه السلام said, he who obeyed me will enter Jannat, and one who disobeyed me is a rejecter.’ [Bukhari]

Imaan, virtuous deeds, and obedience to Nabi Kareem ﷺ is necessary binding. Almighty Allah says,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

‘So, O, Beloved! Qasm (An Oath) by your Rub, they will not be (regarded as) Muslims, until they do not make you the Judge in all their internal disputes. Then (in) whatever you decide, they should have no reservations in their hearts about it, and they should accept it (your decision) with complete sincerity. [Surah An-Nisa (4), Verse 65]

So, the demand of Imaan is that we should be truly obedient servants of Nabi ﷺ, and we should obey his ﷺ commands, and in doing so, we should not have even the slightest negative thought in our hearts.

THE COMMENTARY of

وَتَوَاصَوْا بِالْحَقِّ

‘AND (THOSE) WHO ENCOURAGED ONE ANOTHER IN RIGHTEOUSNESS.’

In this Surah, the third quality of those who are saved from the loss has been mentioned, that they encourage one another in righteousness. Wasiyah, i.e. giving advice or encouraging, means to give someone the zest to do good or to continuously remind someone about something. In other words, to be safe from loss, it is

necessary that a person should bring Imaan (i.e. he should be a believer), and except him performing virtuous actions himself, he should also advise and encourage others concerning Imaan and A'maal e Saaleha (Virtuous deeds). In the terminology of Deen, we also refer to this as 'Amr Bil Ma'ruf Wa Nahi Anil Munkar' which means to command what is righteous and forbid what is evil. Almighty Allah says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

'You are the best of all the Ummats (Nations), who appeared amongst the mankind; you command what is righteous, and forbid what is evil, and you believe in Allah.'

[Surah Aal e Imran (3) Verse 110]

The Beloved Rasool ﷺ said, 'When any one of you sees any evil taking place, he should stop it by his hand, (and) if he does not have the strength to do so, then he should stop it with his tongue. And if he does not have the ability to do this as well, then he should regard it as evil in his heart, and this is a very weak level of Imaan.'

In another narration it has been mentioned, 'If he does not regard it as evil in his heart, then he does not have Imaan even equivalent to a mustard seed.' [Muslim]

Now, in the light of the blessed Hadith, we should measure i.e. take stock of our Imaan and see whether we try to forbid any evil with our hands or our tongues?

Let us assume, that if we do not possess the above two levels of Imaan, then do we (at least) have the weakest level of Imaan, or are we deprived of that as well. العياذ بالله تعالى (Allah Forbid)

The Soul of the Universe ﷺ said, (I swear an Oath) by Him, in whose Divine Control is my life! Continue to command righteousness and continue to forbid evil. Otherwise it is near that Almighty Allah will send down his punishment upon you, and you will then invoke Him (i.e. ask Dua), but your Dua (invocation) will not be accepted. [Tirmizi]

The Beloved Rasool ﷺ said, due to the sins of the specific people (Elite), Almighty Allah does punish the common people (i.e. all the people), until such time that sinful acts do not become common in their society, and the common people do not forbid these sins, even though they have the ability to do so. When this starts to happen, then Allah will afflict all the people with His punishment. [Mishkaat]

Sayyid-e-Aalam ﷺ said, due to the excessive sinning of the people, Almighty Allah commanded Jibra'eel (Alaihis Salaam), topple and destroy that city with its people. He said, O Allah, in that city, is also such a person who was never heedless of Your remembrance even for a single moment, and he was never disobedient (to You). Almighty Allah said, first punish him, and then punish the others, because the people disobeyed me in his presence, but not even for a moment the signs of displeasure appeared on his face. (i.e. He is also deserving of punishment because he did not command righteous and forbid evil). [Mishkaat]

From this Ahadith e Mubaaraka it has become clear that it is a duty upon every Muslim to command what is righteous and forbid what is evil according to his ability, and to abstain from this is the cause of inviting the wrath of Allah.

THE COMMENTARY of

وَتَوَاصَوْا بِالصَّبْرِ

‘AND WHO ADVISED ONE ANOTHER TO BE PATIENT.’

The fourth quality of those fortunate ones who are saved from loss is that they advise one another to be patient. In other words, after bringing Imaan, they make Taqwa (piety) the sign of their lives, and they engross themselves in propagating that which is righteous, and when on this path if they are troubled by the slaves of the world, then not only do they become the embodiment of patience. However, they also continue to advise the other believers to be patient (in adversity), and their steadfast feet never slips (from this path of righteousness). To face difficulties and harshness in the path of Haq, and to face all types of trials, is an inherent quality, because when the words of Haq (Truth) are proclaimed, then the Baatil (Falsehood) is definitely hurt. So whenever the invitation towards truth is given, the shaitaani powers (evil powers) immediately get together to oppose Haq.

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

‘Are the people in this (arrogant) notion, that they will be left, simply upon proclaiming, ‘We believe’; and (that) they will not be tested?’ [Surah Al Ankabut (29), Verse 2]

Indeed, Almighty Allah tests the true believers, because it is only after passing these stages of trials does the Imaan of a person become strong, and then even their claims in Belief (Faith) are verified. Sometimes in the path of Haq one is also tested with bitter (harsh) words, and sometimes one is mocked with words of humiliation. Almighty Allah says,

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۖ وَإِنْ
تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

‘Indeed you will undoubtedly be tried, with regards to your wealth and your lives; and certainly, you hear a lot of wrong from the past people of the Book and the polytheist; but if you remain patient and keep yourself protected (from wrong), then this is a very courageous act.’ [Surah Aal e Imran (3), Verse 186]

Today, you can see those who stand firm and walk on the path of Haq are addressed with disrespect. Sometimes they are told that they are stuck to a foundation and are backward, and sometimes there are some Ahle Baatil who in the cover of Deen, mock and label the Ahle Haq as Bid’ati and Mushrik.

The Holy Qur'an has told us that these trials are not new. The Ambia e Kiraam (Alaihimus Salaam) had to face many discomforts in the path of Truth.

It has been mentioned in the Hadith Shareef, 'Man is tried (tested) based on the level of his Imaan. The one who is firm in Deen, his tests are very difficult.' [Mishkaat]

When the Imaan of a servant becomes strong, then He makes Almighty Allah His only wish. He lives his days and nights in Allah's obedience, and he loves only Allah and His Rasool ﷺ above all. Such a personality then causes the flame of the love for Allah and His Rasool ﷺ to burn in the hearts of others as well. And he does not care about the difficulties which he has to face in the path of Haq and remains steadfast on the path of Haq, and he also teaches others to be steadfast.

A DEALING WHICH RESULTS IN SALVATION

In the Language (terminology) of the Qur'an, Salvation, and Success, is opposite to destruction and loss. Since many people are well aware of the concept of profit and loss in business terms, everyone wants to do a dealing which is profitable. Hence, there is probably not an intelligent person who prefers loss or destruction in his business, hence to get the people to understand the 'Great Success' Almighty speaks about that dealing which is beneficial to one's Imaan and Virtuous Deeds.

Almighty Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ
أَلِيمٍ ﴿٦١﴾ تَأْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٣﴾

‘O Believers! Shall I tell you of a dealing which will save you from a painful torment? Believe in Allah and His Rasool, and fight (strive) in Allah’s way with your wealth and your lives; this is best for you if you realise. He will forgive your sins and enter you into Gardens, beneath which flow rivers; and (into) marvelous mansions, (which are) in the Eternal Gardens (of Paradise). This is the greatest Success.’ [Surah Saff (61), Verse 12]

Sayyiduna Rasoolullah ﷺ said, ‘Every person wakes in the morning puts the capital of his life (i.e. time) into his business, and there is one who saves it from loss, and there is one who destroys it.’

Almighty Allah tells us in the Holy Qur’an about those who engross themselves in the dealings of the world and forget their hereafter and hence falls into a loss.

Almighty Allah says

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا
كَانُوا مُهْتَدِينَ

‘These are those people who purchased deviancy, in exchange for guidance; so their dealing brought them no benefit, and they knew not the way of dealing.’ [Surah Al Baqarah (2), Verse 16]

One who has a deep insight into the discussions of the Qur’an it will never be difficult for him to understand and realise that the four qualities mentioned in Surah Al Asr are the essence of all the qualities described in the Qur’an, which a person requires to attain salvation. (May) Allah bless us with the Divine Guidance to fully adopt these beautiful qualities, so that a society of piety may come into being.

For those who have a zest for reading, they should read the book ‘Falaah e Daarain’ which is a detailed commentary of Surah Al-Asr, written by this humble servant (Allama Syed Shah Turabul Haq Qadiri Alaihir Rahma).

سورة الهُمزة

SURAH
AL HUMAZAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ
مَالًا وَ عَدَّدَهُ ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ
أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَ
مَا أَذْرَكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ
الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ ﴿٧﴾
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ
مُمَدَّدَةٍ ﴿٩﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. DEPRIVED BE THOSE, WHO OPENLY SLANDER THE PEOPLE, AND BACKBITE.
2. WHO AMASSED WEALTH, AND COUNTING IT, HOARDED IT.
3. DOES HE THINK THAT HIS THAT HIS WEALTH WILL KEEP HIM IN THIS WORLD FOREVER?
4. NEVER EVER! HE WILL DEFINITELY BE THROWN INTO CRUSHER (IN HELL)
5. AND WHAT DO YOU KNOW, ABOUT WHAT CRUSHER IS?
6. THE FIRE OF ALLAH, WHICH IS RAGING,
7. WHICH WILL RISE UP TO THE HEARTS
8. UNDOUBTEDLY, IT WILL BE SEALED OVER THEM,
9. IN TOWERING pillars

CONNECTION & RELEVANCE

Surah Al Humazah was revealed in Makkah and has nine verses. In Surah Al-Asr it was explained that man is in loss and destruction, except for those who have been blessed with the said four qualities. In this Surah, four weaknesses have been mentioned of those who are in severe loss:

- Openly slandering the people (fault finding without reason)
- Backbiting
- Greed for amassing wealth
- Those with high hopes (due to their wealth)

In Surah Al-Asr it was explained that the Blessed Era of Nabi ﷺ is a testimony to the fact that those who do not inculcate those four unique qualities will be in loss, and it happened as mentioned.

This Surah explains that those kaafirs who thought that their wealth would benefit them and keep them alive forever, then The Era of Rasool ﷺ is a testimony to the fact that they died without success and in a hopeless condition, as they became dwellers of hell.

In the previous Surah, all those humans who did not have the aforementioned four qualities were said to be in loss and destruction. Whereas in this Surah one person who has fallen into loss, and destruction is being given as an example, meaning that this Surah is the explanation of the discussion which was mentioned in Surah Al-Asr.

SHAAN-E-NUZUL

Some Mufas'sireen state that this Surah was revealed to condemn those kuffar e Makkah who used to slander Rasoolullah ﷺ and who picked on him and tried to look for weaknesses (Allah Forbid) in him, and it was their habit to speak against and slander the other Muslims. Amongst those kuffar were Waleed bin Mughira, Akhnas bin Shuraiq, and Umayya bin Khalaf. Other Mufas'sireen have mentioned that the warnings in this Surah refers to ever such person who looks for faults in others and who slanders others (wrongfully).

THE COMMENTARY of

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

‘DEPRIVED BE THOSE, WHO OPENLY SLANDER THE PEOPLE, AND BACKBITE.’

وَيْلٌ means, grief and destruction.

هُمَزَةٌ means means to slander someone in his presence or someone who severely mocks someone.

لُّمَزَةٌ means, one who is always looking for faults (in others), and one who speaks badly about someone in his absence (i.e. A backbiter)

Hazrat Abdullah ibn Ab'bas رضى الله تعالى عنهما states, both these words are alike in meaning. It refers to those who backbite against the people, those who cause disputes between friends, and those who wrongfully find faults in those who do not have such faults.

Hazrat Maqaatil رحمه الله states, هُبْرَةٌ refers to the one who slanders you in your presence, and بُرْبُورَةٌ refers to the person who slanders you behind your back (i.e. in your absence).

Even though there are many other views and statements in this regard, but Aala Hazrat Imam Ahmed Raza Muhad'dith e Bareilvi رحمه الله and most of the translators have given preference to the above-mentioned views in their translations. Concerning slander (mocking), wrongfully looking for faults and backbiting, Almighty Allah says in the Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

‘O Believers! Neither should men ridicule (other) men, for it is not surprising, that they (the ridiculed) are better than the ones ridiculing, and nor should females (ridicule other) females, for it is not improbable that they are better than those women who are ridiculing them. And do not insult one another, and or call one another by offensive names; How insulting it is, for a Muslim to be

called a 'Transgressor' (i.e. when he is not). And whosoever does not repent, so it is they who are the unjust. O, Believers! Abstain from having many suspicions. Verily, some suspicions become sins; and do not look for faults, and do not backbite (against) one another. Would anyone from amongst you enjoy eating the flesh of his dead brother? This, you will never tolerate; and fear Allah. Verily, Allah is most Forgiving, Most Merciful.' [Surah Hujurat (49), Verses 11-12]

All types of taunting are sinful, be this verbally, physically or by gesturing with the eyes. To taunt someone in his presence and pick his faults is to insult and disgrace him, and it is also the cause of anguish to him. Our Beloved Master ﷺ said, the worst amongst the people are those who backbite, and who sew discord and conflict between friends, and who seek out faults in those who have no such faults. [Mishkaat]

Backbiting has been mentioned in the Hadith Shareef as being worse than adultery. Noor e Mufas'sam Rahmat e Aalam ﷺ said, It is in Sahih Muslim from Abu Hurairah ؓ that Rasoolullah ﷺ said, 'Do you know what is meant by Gheebat?' The people said, 'Allah and His Rasool ﷺ know best.' Rasoolullah ﷺ said, 'Backbiting is to say something about your brother, which he dislikes.' Someone asked, 'Even if what I say is true about my brother?' He ﷺ replied, 'If such defects which you say are true about him, then you have committed Gheebat (to backbite) against him. And if he does not have what you say, then you have committed Bohtaan (slander) against him.'

TRANSLATOR'S NOTE

Bohtaan refers to slandering or accusing someone in regards to a trait etc. which they do not possess.

Backbiting, fault finding and taunting (slandering) are major causes of decay in society.

It is for this reason that Rasool e Mu'azzam ﷺ always warned Muslims to abstain from these major sinful acts. The Beloved Rasool ﷺ said,

‘Stay away from having a wrongful suspicion, for wrongful suspicion is the worst of lies. Do not look for the weakness of someone and neither should you find faults in the people, nor should you be jealous of one another, and do not harbour animosity for each other, and do not disassociate with one another. O servants of Allah! Live with one another as brothers.’

The Beloved Rasool ﷺ once said,

‘A Muslim is a brother unto another Muslim. Neither does he oppress him nor does he look down upon him.’ Our Beloved Master ﷺ then gestured thrice towards his sacred chest and said, ‘Piety is here.’ He ﷺ further said, for a Muslim, it is bad enough, for him to look down on his fellow Muslim brother. Everything of a Muslim is Haraam upon another Muslim, (meaning) his blood, his wealth, and his honour.’ (i.e. to cause him harm in all these things) [Muslim]

THE COMMENTARY of

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

WHO AMASSED WEALTH, AND COUNTING IT, HOARDED IT

This verse of the Holy Qur'an mentions the third major quality of the unbelievers that they are absorbed in the greed of hoarding wealth.

One of the very important traits in the Islamic society is to love one another and to behave with sincerity and be of assistance to one another in times of need. This trait is very important. In contrast to this, backbiting, fault finding, greed, and miserliness destroy the strong connection in society.

When we carefully study these verses of the Qur'an it comes to light that the real reason for this behaviour of the unbelievers was because of their excessive wealth, and due to this, they were drowned in love of their wealth. Hence, they looked down on others and regarded themselves as superior, and this caused them to taunt those who they regarded as lower than them. It must be understood that when a person is drowned in the love of wealth, it causes him to become arrogant. To regard oneself as superior and others as inferior is indeed a portion of arrogance.

If you observe carefully, you would have noticed that no poor or poverty stricken person ever falsely claimed to be the Almighty. All those who made these false claims and those who regarded themselves as invincible, be it Namrud, Shad'dad, Fir'awn or Qaroon; or be it Abu Jahl, Abu Lahab, Waleed bin Mughira or Umayya bin Khalf, all of them were either very wealthy or powerful leaders of

their people. Hence, they rejected the truth and righteous way, due to being drowned in the love of wealth and power. Their pride and arrogance drowned them (forever). Neither has the wealth of anyone given him life, nor has the wealth of anyone gone to benefit him in his grave, so how can one have arrogance based on something which will have no value and which is to come to an abrupt end?

The words **جَمَعَ مَالًا** clearly explains the mindset of those who venerate their wealth, that even though they are wealthy, they are still miserly. They count and hoard their wealth, but they have no courage to spend from their wealth to assist the poor and the needy. Another meaning of ‘and counting it, hoarded it’ could also refer to them being engrossed day and night in amassing wealth, and they do this in every way possible, be this through permissible or impermissible means.

Wealth here does not only refer to money, but it refers to all valuables and worldly entities. This has already been explained in the commentary of Surah Al-Aadiyah and Surah Takathur, that wealth by itself is not an evil thing. Hence, to gather wealth through a permissible means and to spend it for goodness is not objectionable, on condition that one fulfills his obligations concerning this wealth, as stipulated in the Qur’an and Hadith. The aim of wealth should also not be so that you may gain superiority over others. Also, one should not become so drowned in amassing wealth that he becomes heedless of his duties of obedience to Allah and His Rasool ﷺ.

A real loss and damage are when a person makes the amassing of wealth and worldly entities his sole objective in life, and to waste one's life which is already diminishing like melting ice. Such a person has been addressed in the Hadith Shareef as 'a servant of his wealth.'

The Beloved Rasool ﷺ said, The slaves (servants/worshipper) of Dinar and Dirham (i.e. wealth) shall be ruined because he becomes pleased when he attain these things, and when he does not attain it, he becomes displeased. [Bukhari]

In another Hadith Shareef it is mentioned, 'The world is carrion, and the one wishing for it is a dog.' Even though a crow also eats of the carrion (a dead animal), but the world has been referred to as carrion and the one who goes out of his way to attaining it has been compared to a dog. This is because the slaves of the world have the same traits which are found in a dog which eats of the carrion.

1. If you have observed, you will find that a dog will eat only by itself from the carrion, even if it is the carcass of a huge animal like a cow, etc., and if any other dog tries to join it, it growls and barks at the other dog (chasing it away). This is the exact case with the slaves of the world. He does not wish for anyone else to have a share in his worldly wealth, compared to a crow who immediately crows out aloud to invite all the other crows to eat with it. (Hence the dog is worse than the crow, so its example has been given).

2. It is the trait of a crow that it eats in the day, whereas a dog eats from the carrion day and night. If you observe one who is a slave of the world (i.e. worldly wealth), you will find that he is so drowned in love of wealth that he spends day and night trying to amass more

and more wealth. Neither does he get any peace in the day nor any sleep at night. He is always controlled by the greed to amass wealth.

3. You will also notice that a dog will also eat a dead dog, in other words, it does not even spare its dead brother, whereas a crow will not eat a dead crow. Now look at the condition of a slave of the world!

He too is jealous of his brothers, and you will find that he deceives and defrauds his Muslim brothers, and sometimes he even goes to the extent of deceiving his blood brothers.

THE COMMENTARY OF

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

‘DOES HE THINK THAT HIS THAT HIS WEALTH
WILL KEEP HIM IN THIS WORLD FOREVER.’

In other words, one who goes on counting his wealth and becomes pleased with his wealth is under the assumption that this wealth will always remain with him, so death will not come to him. It could also mean that he feels that his wealth will never come to an end, and it will remain with him forever, and this is not the case.

Even though every person knows well that death will come to him one day, and his wealth will not remain with him, but still he amasses wealth as if death will not come to him. In reality, this is a sign of man’s speculative aspirations and his heedlessness to death.

Some of the Mufas'sireen mention that this verse is explaining that it is not wealth which gives man an everlasting life, but it is Imaan and virtuous deeds which cause man to live (even after death). The Holy Qur'an announces that salvation in the hereafter is only for those who wish for benefit in the hereafter.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

‘Whosoever wishes for the harvest (reward) of the hereafter, We increase for him the harvest of the Hereafter, and whosoever desires for the harvest of this world, We will give him a share of it, and for him, there is no share in the hereafter.’ [Surah Shoorā (42), Verse 20]

Hazrat Abdullah ibn Mas'ud رضي الله عنه says,

The Beloved Rasool ﷺ drew a square and in the middle of it, he drew a line, letting it extend outside the square, and he ﷺ then drew many smaller lines to the right and left which were attached to that middle line, and he ﷺ said,

‘This middle line is man, and this square is his death (end of life), which has encircled him from all sides; and this line, which is extending outside, is his hope (aspiration), and these smaller lines are the calamities and illnesses (which befall him). If one calamity misses him, another will appear to him, and if the other ones misses him, then a third one will overtake him.’ (i.e. his aspirations and hopes do not come to an end, and his death suddenly overtakes him)

Hazrat Anas رضي الله عنه reports that the Proclaimer of the unseen جبرائيل drew some lines and said, 'This is man; This is man's hopes, and this is his death. He is entrapped within this (i.e. his hopes, when from the nearby line, death overtakes him. [Bukhari]

Our Beloved Master صلى الله عليه وسلم also said, 'Just as the age of a person increases, likewise his love for two things increase; the love for wealth, and the desire for long life.' [Bukhari]

It is not befitting the status of a Muslim to be entrapped in far-fetched aspirations and hopes and to be drowned in the pleasures of the world.

Concerning the way of life adopted by the unbelievers, it is mentioned;

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ

'Leave them to eat and enjoy, and let their (false) hopes, absorb them in amusement.' [Surah Hijr (15), Verse 3]

Hazrat Maula Ali رضي الله عنه has stated that high hopes (i.e. aspirations), causes one to neglect the hereafter, and following one's desires, holds one back from righteousness. [Khaza'in ul Irfan]

Hazrat Ali Radi Allahu Anhu also said the following wise words, 'the world will turn its back on you, abandoning you, and the hereafter will surely come. They both have sons. You should become the son of the hereafter.'

Do not become the son of the world (duniya), because today you have your actions and no accountability, and tomorrow there will be accountability and you will have no deeds. [Bukhari]

Shaitaan has three ways of trapping those who love their wealth most. Shaitaan says, there are three things due to which the wealthy cannot be saved from me:

- He acquires his wealth through an impermissible way
- He spends it for improper purposes, i.e. in wrong
- I put in his heart such love for his wealth that he does not fulfill the rights of his wealth

Acquiring impermissible wealth includes stolen property, Riba (usury), distrust, deceit, etc. improper uses include consuming alcohol, adultery, partying, and all types of wasteful spending.

Not to fulfill the rights of one's wealth includes not paying one's Zakaat and Sadaqa, and to hold back from spending for the sake of Deen and other beneficial ways. All these are works of shaitaan.

THE COMMENTARY of

كَأَلَّا لَيُثْبَذَنَّ فِي الْحُطَمَةِ

‘NEVER EVER! HE will definitely BE THROWN INTO CRUSHER (in Hell).’

Almighty Allah has severely chastised that person who amasses wealth due to greed and becomes heedless of his duties. Almighty Allah says, ﴿كَأَلَّا لَيُثْبَذَنَّ﴾ ‘Never ever.’

In other words, his idea and thinking are erroneous. Neither will his wealth give him eternal life, nor will it save him from the torment of Jahannam, but he will be picked up like some worthless, useless thing and thrown him into الحطمة (the crusher). يثبذ means to throw something away regarding it as worthless, and الحطمة means a crusher, which crushes and grinds something to particles.

Now the gist of this will be, That heedless person and lover of wealth, who regarded himself as superior to others, due to his wealth, and who found faults in the people, by mocking them and backbiting against them, thereby hurting their dignity. Then on the day of Qiyaamat, such a person will be picked up like some worthless and disgraced thing, and he will be thrown into such a fire, which will crush him to particles. This fire is not like the fire of this world, but this is that fire which Almighty Allah Qah’haar, Jab’bar has ignited. The Proclaimer of the Unseen, Our Aqaa ﷺ said, ‘The fire of Jahannam has been fuelled (ignited) for a thousand years until it became red. It was then fuelled for a further thousand years until it became white. It was then fuelled again for another thousand years until it turned black. It is now completely black and dark.’ [Tirmizi]

He ﷺ further said, ‘The fire of the world is only one portion of the seventy portions of the fire of hell.’ The Sahaba said, ‘Ya Rasool’Allah ﷺ! This fire (of the world) was sufficient (for punishment).’ He ﷺ further said, ‘The fire of hell is sixty-nine times more intense than your fire of the world.’ [Bukhari, Muslim]

فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَ أَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ
الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ
﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

‘So, for him who was tyrannical, and gave preference to the worldly life, then undoubtedly, hell-fire alone is his final abode. And as for him, who feared to stand before his Rub, and (who) held himself back from carnal desire, then verily Jannat alone is his final abode.’ [Surah An Naaz’iat (79) Verses 37-41]

You should also make this blessed saying of the Master of both worlds, the Embodiment of Light ﷺ your beacon of guidance. Long with utmost passion for Jannat, and strive with a passion to be safe from hell-fire, because Jannat is such a thing, that the one who truly desires it cannot sleep, and the fire is such a thing that the one, who wishes to escape from it, is never oblivious. The hereafter has been surrounded by unpleasant things, and the world is surrounded by desirous things, let not the desires and pleasures of this world, cause you to become oblivious of the Hereafter. [Tabrani]

الَّتِي تَطْلُعُ عَلَى الْآفِئَةِ

‘Which will RISE UP TO THE HEARTS’

The first quality of this fire which has been mentioned is that it has been ignited by Almighty Allah; and now the second quality is being mentioned, which is that it will rise up to the hearts. The reason for speaking about the heart here is because when fire engulfs a human body, then he dies even before it reaches his heart, and since in Jahannam death will not come again. Hence, this fire will reach the heart whilst the Jahannami is in a conscious state, and man will feel the pain of the heart being burnt whilst he is in a conscious (living) state.

Huzoor e Akram ﷺ said, the fire of hell will devour the inmates of hell, and when it reaches their hearts, the Jahannami will then become as he was before that; then again the fire will start to consume (burn) him, and again when it reaches the heart, this progression will start again. The second reason for mentioning the heart is that it is the gentlest (softest) part of the body, and the most intense pain is felt in the heart. The third reason for mentioning the heart, is because the source of their false beliefs and evil deeds is the heart.

It is has been mentioned in the Holy Qur'an;

فِي قُلُوبِهِمْ مَرَضٌ

‘In their hearts, is a disease.’

[Surah Al Baqarah (2), Verses 10]

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

‘So, it is not the eyes which have become blind, but it is the hearts,
which are in the chests, that become blind’

[Surah Al-Hajj (22), Verses 46]

Greed and desire for wealth, miserliness, arrogance, and to hold others in contempt are all the diseases of the heart. It is for this reason that the fire of hell will reach the hearts. Due to the intensity of the punishment, they will wish for death, but death will not come.

THE COMMENTARY of

فِي عَمَدٍ مُّمَدَّدَةٍ

‘IN TOWERING pillars’

In other words, it was mentioned that indeed the fire will be placed over them like towering pillars. The Mufas'sireen have mentioned that when the unbelievers are thrown into حُطْبَةِ the fire will surround them (engulf) them from all sides. And then the doors of that level of hell will be sealed with huge towering pillars, so that they can never

exit from it, and the fire will burn them forever. Hazrat Abdullah ibn Mas'ud رضي الله عنه states, when the inmates of hell who are to dwell therein forever, remain therein, then they will be sealed in iron caskets, which will be hammered with iron nails. Those caskets will then be placed into other sealed iron trunks and thrown into the deepest denizens of hell, and none will be able to observe the torment of the other.

Some have said that in حُطمة the flames will leap like huge towering pillars, and they will be so many in number that they will seem like sealed doors upon the inmates of hell. Another view is that they will be sealed in huge towering pillars of fire, which will neither become any less intense and nor will they (inmates of hell) be able to escape this torment. Almighty Allah says

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ^ط لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

‘Undoubtedly, (for) the one who comes before his Rub as a criminal, then definitely for him is hell-fire. In it, he will neither live nor die.’

[Surah Taa Haa (20), Verse 74]

سورة الفيل

SURAH
AL-FEEL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ۖ

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۖ
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ
تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ ۖ
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۚ

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. O BELOVED (ﷻ)! Did you NOT OBSERVE (SEE) WHAT YOUR RUB did TO THE COMPANIONS OF THE ELEPHANT?
2. Did HE NOT plunge THEIR (hidden) plan INTO TURMOIL?
3. AND SENT UPON THEM flocks (ARMIES) of birds,
4. Which STRUCK THEM with shale pebbles
5. So HE MADE THEM like RUINED chaff ON A field.

CONNECTION & SIGNIFICANCE

Surah Al Feel was revealed in Makkah and has five verses.

In Surah Humazah, the condition of the evil ones in the hereafter has been explained. In this Surah, the outcome of the evil people in this world has been explained.

The severe punishments for the above outlined sinful acts were mentioned in the previous Surah. In this Surah, by discussing the punishment which befell the Ashaab e Feel, it proves that Almighty Allah seizes if He wills in this world and in there hereafter.

In the previous Surah, the outcome in the hereafter of those who by way of looking for faults, backbiting, and mocking, hatched evil plots against Rasoolullah ﷺ. They have been warned in Surah Feel, that just as the ones with elephants were destroyed and their plans to attack the Kaaba failed, likewise, those who plot against Rasoolullah ﷺ should desist from this, because the excellence of Nabi Kareem ﷺ by Allah is many folds greater than the Baitullah, and if you do not desist from this, then you too will be destroyed, and there will be none to even take your name (i.e. to remember you).

In the previous Surah, this false notion of the unbelievers was mentioned, that they felt that their wealth will keep them forever, and it will save them from death. In this Surah, by mentioning the outcome of the destruction of the Ashaab e Feel, a warning has been given, that when the wealth and power of Abraha could not save him from destruction, then know that no kaafirs wealth and leadership can save him from the punishment of Allah.

SHAAN-E-NUZOOl

Abraha was the Christian King of Yemen. He constructed a place of worship (Church) in San'a, and he wanted the people of Arabia to stop going to the Kaaba for Hajj, and instead he wanted them to make pilgrimage and Tawaaf of this church which he constructed. The people of Arabia were upset by this. A person from the Bani Kinana Tribe, on getting a chance, answered the call of nature in this church and messed it up with impurity. Abraha became outraged at this and took an Oath to destroy the Holy Kaaba. He gathered his army and with this impure intention, he marched (towards Makkah). His army consisted of many elephants, and the leader of the elephants was an elephant which was a towering figure (above all), whose name was Mahmud. As the army came close to the outskirts of Makkah, they captured the livestock and other animals belonging to the people of Makkah Mukarramah. This included 200 camels owned by Hazrat Abdul Mutal'lib.

Hazrat Abdul Mutal'lib went to Abraha and Abraha treated him with immense respect and asked his reason for coming. He said I have come to demand the return of my camels. Abraha said, I am amazed that I have come to destroy the Kaaba which is the respected and honourable place of you and your forefathers, yet you are not speaking about this issue, and you are asking for your camels. He (Abdul Mutal'lib) said, I am the owner of the camels, that is why I am asking about them, and the Rub of the Kaaba is Almighty Allah so He will protect the Kaaba. Abraha returned the camels to Hazrat Abdul Mutal'lib.

He returned to Makkah and advised the Quraish to leave Makkah and take refuge in the valleys of Makkah's Mountains.

The Quraish did as he advised. He then personally went into the Kaaba and then made the following Dua;

‘O Allah! Everyone takes care of his house. You protect your Haram from them. Indeed the enemy of this House is your enemy. Stop them from desecrating Your city.’

After making this Dua, he too went towards the mountains. The following morning, Abraha prepared his army to attack. He tried to get his leading elephant Mahmud to rise (stand), but he refused to stand and to march towards the Kaaba. When he was turned towards any other direction, he would walk at a powerful pace, but when he was turned towards Makkah, he would then sit down again (and not move).

At this time, from the direction of the sea, Almighty Allah sent little birds, and every bird carried three pebbles. The birds began to drop the pebbles (small stones).

When the stones would land on anyone, it would rupture his steel helmet, enter his head and tear through his body, and pass through the elephant and then sink into the ground. In this manner, Abraha’s army was destroyed. In this same year, fifty days after this incident, Sayyid e Aalam Habeeb e Khuda Hazrat Muhammad Mustafa ﷺ was born. [Khaza’in ul Irfan]

THE COMMENTARY of

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

‘O BELOVED (ﷺ)! Did you NOT OBSERVE (SEE) WHAT YOUR RUB did TO
THE COMPANIONS OF THE ELEPHANT?’

The Mufas’sireen have mentioned that in this verse, the Beloved Rasool (ﷺ) is being addressed. Now the question which arises here is that this incident took place before the blessed birth of Rasoolullah (ﷺ), so why is it being said, ‘Did you not observe (see)’

One answer to this is that, here seeing or observing refers to ‘Ru’yat e Qalbi’ in other words, knowledge of the incident, because this incident is proven with continuity and certainty, and it was very famous amongst the Arabs. It is for this reason that the knowledge of this is so definite, that it is like one has seen it with his eyes.

The second answer is that if it is taken in the context of having seen with the eyes or having witnessed this, then this too is correct and valid. In the commentary of Surah Al-Alaq, the Hadith e Mubaaraka has already been mentioned that the very first creation is our Nabi (ﷺ) and he was blessed with Nubuwwat when Hazrat Adam (Alaihis Salaam) was still between soul and body. So, the Noor e Muhammadi (ﷺ) was in the Divine Court of Allah, being blessed with observing the Manifestations of the Rub, and at the same time, it was observing all that which is to happen on this earth.

One view is that all the Quraish are being addressed through the beloved Rasool ﷺ. They are being told, have you not pondered on this incident, as to what your Rub did to the people with elephants? Just as your Rub destroyed those who were the enemies of His House, Your Rub can also destroy those who are the enemies of His Beloved Nabi ﷺ, so you should learn a lesson from what happened (with Abraha). A very profound and inspirational point here is that, when two people become companions (friends) then the one who is of a lesser excellence is called ‘Saahib e ‘Aala’ because in the Arabic language, when the word ‘Ashaab’ is directed towards anyone, he is regarded as being of greater excellence than those ‘Ashaab’ (companions). It is, for this reason, those who were blessed with the companionship of Rasool e Mu’azzam ﷺ are known as the ‘Ashaab e Rasool’. In this Surah, the words ‘Ashaab ul Feel’ make it clear, that these people had fallen from the pedestal of humanity, but in condition and stature, they were even more inferior to the elephants.

Almighty Allah says,

بَلْ هُمْ أَضَلُّ

‘But they are even more lost than them (the animals)’

[Surah Al Furqan (25) Verse 44]

The above-mentioned verse also refers to the same meaning. This fact is given stronger support by the point that when they intended to take the elephant towards the Kaaba, it would sit down, and when they intended to take it in any other direction, it would walk. Even from this, it is clear that the elephant was better than them.

In this verse by mentioning the word, رَبُّكَ one excellent point comes to light, that whatever Almighty Allah did to the companions of the elephant, all this was done due to the arrival and to show the honour of Rasoolullah ﷺ, because it was in the same year that the soul of the universe, the Mercy unto the worlds ﷺ was born. It is as if Almighty Allah is saying, O My Beloved ﷺ! I am your Rub. When I have taken care of your honour before your birth, then indeed I will assist you even after your arrival, and I will grant you victory over all false Religions.

Imam Razi (Rahmatullah Alaih) states the gist is that O Beloved! The Kaaba is the Qibla for your Salaah, and your heart is the Qibla of the Ma'rifat of your Rub. When I have protected the Qibla of your actions from the enemies, then why will I not protect from the enemies, the Qibla of your Faith!

Before the announcement of Nubuwwat of any Nabi, the miracles performed by a Nabi, or those actions related to him which are different to normal actions, in our terminology is known as 'Irhas'. Before the announcement of Nubuwwat, there were also many such miracles of the Beloved Rasool ﷺ, for example; the cloud shading the Beloved Nabi ﷺ and stones conveying Salaam to Rasoolullah ﷺ, and in the same way, the destruction of the companions of the elephant is also from the Irhas of Imam ul Ambia ﷺ.

Allama Qadi Thana'ullah Panipati (Rahmatullah Alaih) writes, 'for this incident to occur before the arrival and announcement of Nubuwwat of Rasoolullah ﷺ was in the form of praise and introduction (to him).' [Tafseer Mazhari]

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

‘Did HE NOT plunge THEIR (Hidden) plan INTO TURMOIL?’

In other words did Allah not cause their plans of deceit and strife to fail? The word كَيْد refers to a hidden plot. Here a question arises that, Abraha came with an army of about sixty thousand soldiers, whereas the entire population of Makkah was just a few thousand. He also announced that he was coming to destroy the Kaaba, yet it is still being mentioned as a hidden plot. This means that there was some hidden conspiracy which was not made apparent to the people.

One such thing was that the wanted (Allah Forbid) that after the destruction of the Kaaba, his church should be regarded as the Kaaba. In this way, all the people of Arabia would have to accept the Christians Government of Yemen as their Religious Leadership, and in this way, it would be easy to convert all the people of Arabia to Christians. The treacherous part of this was that even before the arrival of Nabi ﷺ the Christian empire would have stood up as a robust and powerful force against Islam and the supporters of this would have been the Christian Kingdoms of Abyssinia and Rome. To grant success to the Invitation to Truth by Rasoolullah ﷺ Almighty Allah destroyed their plot. Another point is that all the caravan of traders passed through Arabia to go to Syria or Egypt. Because of being the Trustees (custodians) of the Kaaba, the Quraish were afforded the leadership of Arabia, and they oversaw the trading caravans which passed through Arabia. The Christians were not pleased with this.

As to whether the church of Abraha was contaminated with impurity or not, needs more research, but based on this propaganda, he announced his intentions to attack the Holy Kaaba, and one of his ulterior motives behind this was that the general control of the Arabs and the special control of the Quraish be brought to an end. Almighty Allah caused this conspiracy to fail and did a great favour upon the Arabs.

THE COMMENTARY of

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

‘AND SENT UPON THEM flocks (ARMIES) of birds.’

This has been mentioned earlier that Abraha’s army was massive and very well armed. It was such a powerful army that if all of Makkah and its allies had to get together, they would still not have enough capability to fight against his army. Also, it must be noted that there were also well-trained fighter elephants in his army. According to Abraha’s battle strategy, there was no chance of losing, but Almighty Allah’s Wisdom caused all his plans to fail. Allah destroyed his plan in such a way that Allah Ta’aala sent flocks of little birds against him. Generally in the Urdu language ‘Ababeel’ refers to a specific bird (i.e. a swallow).

Here Ababeel does not really (only) refer to these birds, but in the Arabic language, the meaning of Ababeel is (also) for something to come one after the other in small portions (or clusters).

THE COMMENTARY of

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

‘WHICH STRUCK THEM WITH SHALE PEBBLES’

Every bird had in its beak one pebble, and in both its feet one pebble each, and on every pebble was written the name of the person who was to be destroyed by it.

The pebble was the size of a gram (chana) or a lentil. These were not ordinary birds, but they were a very special type of bird. Its beaks were like that of birds, and its feet were like that of dogs. One view is that their heads resembled that of wild beasts.

These birds suddenly appeared flock after flock and within a short space of time; they overwhelmed the army of Abraha. Then, by the command of Allah, they started to launch the pebbles.

As mentioned earlier, when this pebble struck the soldier, it would penetrate his steel helmet, tear through his body, and destroying the body of the animal he was on, it would sink into the ground.

When the stones touched the body of anyone, it would cause sores from which blood and pus flowed. As time passed, their flesh began to rot and fall off.

THE COMMENTARY of

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

‘SO HE MADE THEM LIKE RUINED CHAFF ON A FIELD.’

We have seen that when an animal eats chaff, then while eating it, it further chews and grinds it with its teeth. It then enters the stomach and is later released as dung. Now, the gist of this verse is that, just as the chaff which is eaten by animals becomes ruined in the form of dung, the condition of Abraha's army was similar, when the punishment of Allah fell upon them.

Most that of that army was destroyed there, whereas some of them managed to flee to Yemen. Abraha too managed to flee to Yemen, but his condition was pathetic. His entire body was covered in sores. He suffered in immense pain due to foul smelling pus which burst out of his body.

His body began to disintegrate until he died a painful and horrid death. Due to the disintegration of his flesh, Abraha's chest burst open, and hence he died a painful death.

By Abraha being able to flee Makkah and reach Yemen alive but in such a devastating condition, shows that the wisdom behind this, was for Allah to show the people of Yemen and those on the way to Yemen the outcome of those who dare to disrespect the Holy Kaaba, warning them of the punishment that they would face for such actions.

The two elephant drivers of Abraha's elephant, Mahmud, became blind and cripple, and later begged in the streets of Makkah. Hazrat Sayyida A'isha رضى الله عنها says; I saw both of them begging in this condition, that they were blind and paralysed.' [Tafseer Kabeer]

REFUTATION OF THE ATHEISTS

Most of the atheists reject the punishment from the skies, for example; the nation of Hazrat Nuh (Alaihis Salaam) having being destroyed by being drowned, the army of Fir'aun being destroyed in the sea, the nation of 'Aad being destroyed by violent winds, stones raining over the nation of Hazrat Lut (Alaihis Salaam). Also, some nations were destroyed by earthquakes and fire rained down from the skies on others.

All these incidents have been mentioned in detail in different Surahs. Peruse Surah Al A'raf, Surah Hud and Surah Al Shu'ra. The atheists say these to be co-incidental happenings, or catastrophes, or happenings due to vast changes, and thus make crude interpretations.

With regards to the incident of Ashaab e Feel, no atheist was able to make any crude interpretation, because it is not possible that little birds can take by themselves little pebbles and strike some with it with such intensity that it tears through him.

Further, this incident according to history also, cannot be refuted, because it was in this very same year that Nabi Kareem ﷺ was born, and he only announced his Nubuwwat forty years after this. Shortly after that, this Surah was revealed in Makkah. If hypothetically speaking, if no such incident had taken place, then the kuffar e Makkah would have rejected it, and they would have made a huge hue and cry about it, but the fact that none rejected it, is a clear sign and proof to the Nubuwwat of our Beloved Nabi ﷺ.

REFUTATION OF LOVERS OF THE WORLD

Before this, it has already been mentioned in Surah Al Humazah that wealth has no value and status in the Court of Allah.

Those who think that wealth and riches are everything, then on the day of Qiyaamat such people will be seized and thrown into **حُطَبِه** (The Crusher), which will crush them, to particles.

This Surah has also explained that the Army which was intoxicated by its strength and power marched on the House of Allah, with the intention of destroying it; then through very small birds, Allah crushed the army like ruined chaff on a field.

In other words, in the previous Surah those who turned away from truth in the love of wealth and riches, have been warned about the torment of the hereafter.

Whereas in this Surah it has been mentioned how those who wished to exhibit their strength and power by intending to destroy the Kaaba, which is a symbol of righteousness, were themselves destroyed after facing the punishment in this world.

By virtue of these Surahs, all of the mankind have been given the call to reflect and realise that in this world and the hereafter, before Allah, Wealth and riches, and strength and power will not serve any purpose.

Almighty Allah says,

لَا يُجَارُ عَلَيْهِ

‘None can offer (give) any sanctuary against Allah.’

[Surah Muminun (23), Verse 88]

The real thing which will be of benefit is true Imaan in Allah and His Beloved Rasool ﷺ and to follow their commands, which is the straight path to success and salvation.

سورة القريش

SURAH AL-QURAISH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفِ قُرَيْشٌ ﴿١﴾

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ﴿٤﴾

وَأَمَّنَهُمْ مِنْ خَوْفٍ ﴿٥﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. FOR giving THE QURAISH THE SENSE
2. THE SENSE IN BOTH THEIR EXPEDITIONS OF WINTER AND SUMMER
3. So, they should worship THE RUB of THIS HOUSE
4. WHO fed THEM IN (THEIR) HUNGER, AND GRANTED THEM REFUGE, FROM AN EXTREME FEAR

CONNECTION & SIGNIFICANCE

Surah Al Quraish was revealed in Makkah and has four verses.

In Surah Feel it has been mentioned that Almighty Allah destroyed the companions of the elephant, who were the enemies of the Quraish, and who intended to destroy the Kaaba. Further, the soldiers of Abraha dropped dead as they fled from Makkah to Yemen, and this became clearer upon the Arabs and the Quraish that the Kaaba was the House of Allah. Even though they were respected from before due to being the Trustees of the Kaaba, but due to this, the Quraish became even more respected in Arabia.

In Surah Quraish Allah Almighty reminded the Quraish about the two great blessings (gifts) which He bestowed upon them; one being that Allah placed in the hearts of the Quraish the fondness to travel to others cities for the sake of trading, due to which they were very financially stable. The other being the fact that they were the custodians and trustees of the Baitullah, they were afforded special honour and leadership amongst the Arabs, and due to this, they were always given security.

The Mufas'sireen have mentioned that both these Surahs have a very close connection with one another due to the gist of each because in both these Surahs Almighty Allah speaks about the Special Blessings which he bestowed upon the Quraish.

THE COMMENTARY of

لَا يَلْفُ قُرَيْشٍ

‘FOR GIVING THE QURAISH THE SENSE’

In the History of Islam, the Quraish Tribe enjoys a unique status. One reason for this was because the Beloved of Allah ﷺ was related to the Quraish. The Beloved Rasool ﷺ said, ‘Undoubtedly, Almighty Allah chose Kinana from the children of Hazrat Isma’eel (Alaihis Salaam), and from the Bani Kinana He chose the Quraish, and from the Quraish, He chose the Banu Hashim, and from the Banu Hashim he chose me’ [Sahih Muslim]

From this Hadith Shareef, it has become clear that the children of Nudhr, who is the son of Kinana, are known as the Quraish. From Nabi ﷺ to the forefather of the Quraish there are thirteen generations. This is as follows:

Hazrat Muhammad ﷺ, Hazrat Abdullah ﷺ, Hazrat Abdul Motal’lib ﷺ, Qasi, Mur’rah, Lawi, Ghalib, Fahr, Maalik, Nudhr. From them, Qasi bin Kilaab gathered the Quraish together who were spread out in Arabia, and brought them to reside as one tribe in Makkah.

Another honour given to the Quraish was that the first ones to be addressed in Divine Revelation were the people of the Quraish, and they were given the responsibility of propagating the Invitation to Righteousness to others. Also, since the Quraish were the trustees of the Kaaba, they served those who came for Hajj. It was also due to this that they were respected in all of Arabia.

Hazrat Jaabir رضي الله عنه said that Nabi Kareem ﷺ said, in goodness and evil, the people are the followers of the Quraish. [Muslim]

In this statement is the sign of the leadership capabilities of the Quraish, that in the days of kufr they were guides to the people, and after accepting Islam, they became the leaders of the people. There is a great reward for the Believers of the Quraish because those after them accepted Islam by way of their efforts and propagation. Similarly, their kuffar will be in worse punishment, because they were the means of kufr for those after them.

The Proclaimer of the Unseen ﷺ said, 'whosoever intends to disgrace the Quraish, Allah will cause him to become disgraced.' [Tirmizi]

The Greatest Rasool ﷺ said, Allah granted the Quraish superiority due to seven reasons;

- I am from of the Quraish
- Nubuwwat is in them
- The custodianship of the Kaaba is exclusive to them
- They feed Zam-Zam to the Hajis
- They were given assistance against the Ashaab e Feel
- In the early Days of Announcement of Nubuwwat, except the Quraish none worshipped Allah (as it should be)

- Concerning the Quraish an everlasting Surah was revealed, in other words, Surah Quraish [Mustadrak, Tabrani]

The Quraish were initially poverty stricken, and they faced financial depletion, until the great-grandfather of Nabi ﷺ Amr bin Abd Munaaf, who was known as Hashim due to his alignment towards the poor, became the leader of the Quraish. He then encouraged every family in his tribe to do business. In those days there were many dangerous hurdles on the trade routes. Murder, robbery and other attacks were common in Arabia. In such a time it was very difficult for anyone to transport his merchandise safely from one place to another.

Hazrat Hashim thought of an idea that since he was the Trustee of the Kaaba, he was afforded a unique distinction and respect; hence he felt why should he not present a proposal to the other Arab tribes and sign an agreement with them for the Quraish to be afforded safe passage. When he presented this plan, the other tribes enthusiastically accepted it. Due to this, he was afforded a unique position amongst the Arab tribes.

After this, he acquired trade concessions from governments from both near and far, which include Syria, Abyssinia, Yemen, Egypt, Iraq, Rome and Persia, etc. Due to this the trade capabilities of the Quraish increased significantly, and they began to progress in leaps and bounds, and Hashim and his brother became very reputable merchants. Due to this communication, the other governments regarded them as the ‘Ashaab ul Ilaaf’ which meant ‘those who fostered love’.

‘Ilaaf’ actually means, love, unity, and fondness. Except this, it also refers to responsibility and making a contract.

Hafiz Ibn Hajar (Rahmatullah Alaihi) says, ‘The Ulama have stated that ‘Ilaaf’ means, ‘contract and responsibility.’ This agreement (contract) was first prepared for the Quraish by Hashim bin Abd Munaaf, with the other leaders.’ [Preamble of Fathul Baari]

If one looks at it carefully, then the objective of signing a contract or agreement is to build love between one another. The above-mentioned gist of ‘Ilaaf’ is also mentioned in Tafseer Al Bahrul Muheet and Tafseer Roohul Ma’aani.

THE COMMENTARY of

الْفِهْمُ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ

‘ZEST IN BOTH THEIR EXPEDITIONS OF WINTER AND SUMMER’

Concerning the letter ‘Laam’ of the word ‘Li Ilaaf’ the Mufas’sireen have said that, This Laam is that of Ta’leel (i.e. for explanation purposes), and it is connected to **لَتُعَبِّدُوا**, so the meaning (gist) would be, Even though there are countless blessings of Allah upon the Quraish, then if not because of any other blessing, but definitely due to one particular blessing, that being the Grace and Mercy of Allah, which turned them towards trading. They should thus worship the Rub of that Holy House (Kaaba).

Imam Ibn Jareer (Rahmatullah Alaihi) says that ‘The proper view is that this ‘Laam’ is there for showing astonishment.’ Now based on this, the gist would be, the manner of the Quraish was very surprising (astonishing), that by the Grace of the Rub of the Kaaba, they were gathered together in Makkah, by which bonds of love and unity were formed between them, they received financial stability

and security, their enemy Abraha was destroyed. However, still they turn away from worshipping the Rub of the Kaaba, and from obeying The Beloved of Allah ﷺ.

It is also written in Tafseer Ibn Katheer (which is the work of the dubious ibn Katheer), we held back the companions of the elephant from the people of Makkah, and We destroyed them, so that the Quraish may live in the sanctified city with love and solidarity.

Makkah Mukarramah is such a dry valley (desert), in which there is neither any vegetation nor gardens and because of there being a lack of vegetation there, animals too cannot be easily bred there. When Hazrat Ibrahim (Alaihis Salaam) left behind his wife and son (Hazrat Isma'eel Alaihis Salaam) there, he made the following Dua;

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ ۖ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

‘O my Rub! I have left some of my dependents, in a valley which has no vegetation, near your Sacred House. O my Rub! This is so that, they may establish Namaaz, so You turn the hearts of some people towards them, And grant them some fruits to eat, so that they may be appreciated.’ [Surah Ibrahim (14) Verse 37]

Through the blessing of this Dua, Almighty Allah made Makkatul Mukarramah the 'Cradle of Peace', and He blessed those who live there with fruits as well (i.e. Dates). It has been mentioned that in the beginning, the sole income of the Quraish was from the gifts offered to them by those who came for Pilgrimage to the Kaaba.

It is for this reason that at times they faced financial difficulties and hunger. Then, due to the wise strategy of Hashim, the Quraish were inclined towards trading (business).

They would journey towards Yemen and Abyssinia during the winter months, and from there they would purchase products from India and South Asia, and bring this to Makkah.

Then, in the summer months, they journeyed towards the cooler regions of the Roman Empire, and to Syria. And they would sell their items there, and then they would purchase there the products from Western countries, and then sell them in Yemen, and whatever profits they made, the rich and the poor shared this between them equally.

In those days, the plundering of commercial caravans was regarded as something normal, but due to the Barkat of the Kaaba, the Quraish were not charged any taxes or duties for their trade goods, and they would even give them safe passage.

Further Almighty Allah gave the Quraish the courage to cross the vast desert between Yemen and Syria. In this manner, little at a time, Makkah became the commercial hub for Arabia, and the Quraish became affluent.

THE COMMENTARY of

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

‘So, they should worship THE Rub of this HOUSE.’

A point to be noted is that, why did the obstinate and warrior tribes of Arabia accept the safe trade proposal of Hashim? Why were the surrounding governments happy to grant them trade concessions?

There is only one answer to all these questions; they had received all these bounties, solely due to the Barkat of the Kaabatullah.

In this blessed Surah Almighty Allah gave the Quraish this invitation to think, that your Rub inclined your hearts towards doing business, and due to your connection to My Sacred House, the other tribes in Arabia respect you, and it is due to this that other governments have treated you with dignity. And due to you being the caretakers of this Sacred House, no one looks with an evil sight towards your trade caravans, and in this bleak desert land, you have all the bounties and delights of the world, so the Sacred House through which you are receiving all of these bounties, you should start to worship the Rub of the Sacred House.

Almighty Allah says, ‘So, they should worship the Rub of this House. Who fed them in (their) hunger, and granted them refuge, from an extreme fear.’

The servants (of Allah) should learn to be grateful for every blessing they receive from their Rub is The Most Generous, especially when they receive honour and dignity due to Deeni reasons. And when they receive wealth and other bounties as well, they should make full arrangements to show appreciation for this, because it is the teaching of the Qur'an that when one is grateful for what Allah has bestowed upon him, then Almighty Allah blesses him with even more. The fact that the Quraish became accustomed to journeying great distances in the summers and winters for business became a means for the spread and growth of Islam. This was because they became accustomed to facing the hardships and hassles of travelling. This is why the journeys which they undertook for Hijrat (migration) and Jihad (Holy Battles) were not difficult for them. They raised the flag of Islam upto Egypt and Andalus and on the other hand up to Turkey and Sindh.

THE COMMENTARY of

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَآمَنَهُمْ مِنْ خَوْفٍ ۖ

‘Who fed them in (their) HUNGER, AND GRANTED THEM REFUGE,
FROM AN EXTREME FEAR’

These are the two issues in life which are regarded as the most important and fundamental issues, which are ‘food and security’. Even animals obey the ones who provide meals for it, and these polytheists are even worse than those animals, that even though they received these great blessings, they still do not worship Almighty Allah.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مِّنَّا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ^ط
 أَفَبِالْبُطْلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

‘Did they not see this that, We made the sacred land, a place of safety, and (yet) the people from its surroundings are abducted? So, do they (persist in) believing in falsehood (i.e. idols), and rejecting Allah’s blessing.’ [Surah Ankabut (29) Verse 67]

This is the Message of the Glorious Qur’an that he who obeys Allah and His Rasool ﷺ, is blessed by Allah with safety and refuge in this world and the hereafter; and he who disobeys Allah and His Rasool ﷺ, Allah takes away this refuge from them.

Almighty Allah says

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
 مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ
 الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

‘And Allah presents the example, of a town which was secure and content. Its sustenance came from everywhere in abundance. Then, it (i.e. those living in the town) began to show ungratefulness upon the blessings of Allah, so Allah caused it to taste this punishment, by enveloping it with the covering of famine and terror, as retribution for their deeds.’ [Surah An-Nahl (16), Verse 112]

From this we realise that disobeying Almighty Allah and being ungrateful upon His Blessings, is the means for the His punishment to befall us. Opposite to this is if we sincerely repent from our sins and obey his commands, then Almighty Allah will shower upon us His Blessings.

Hazrat Hud (Alaihis Salaam) said (to his people)

وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ
مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

‘And O my nation! Seek forgiveness from your Rub, then turn towards Him in repentance; He will cause it to rain upon you in abundance, and He will bless you with much more strength than you already have, and do not turn away, perpetrating wrongdoings (i.e. sins).’ [Surah Hud (11), Verse 52]

The Great Imams have said, if one is afraid of his enemy or if he has any other fear, then he should recite this Surah (i.e. Surah Quraish) and it will be a means of safety and security for him. [Hisn Haseen, Tafseer Mazhari]

سورة الباعون

SURAH
AL-MA'OON

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدِّينِ ﴿١﴾

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

الَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. DO YOU SEE HIM, WHO REFUTES THE DEEN
2. THEN, IT IS HE, WHO SHUNS THE ORPHAN
3. AND DOES NOT ENCOURAGE THE FEEDING OF THE DESTITUTE
4. SO, DEPRIVATION UNTO THOSE WORSHIPPERS (NAMAAZIS),
5. WHO ARE NEGLECTFUL OF THEIR NAMAAZ,
6. THOSE, WHO ARE BOASTFUL (OF THEIR DEEDS)
7. AND REFUSE, WHEN REQUESTED FOR SMALL (COMMON) ITEMS

CONNECTION & SIGNIFICANCE

Surah Al-Ma'oon was revealed in Makkah and has seven verses.

In Surah Quraish, Almighty Allah commanded that He should be worshipped, and in this Surah, those evils are being mentioned which become hurdles in worshipping Almighty Allah. From those evils, there are two which are the signs of the unbelievers; firstly, shunning the orphan and secondly, not encouraging the feeding of the destitute. There are also three signs of a Munafiq (hypocrite) in this; the first is to be neglectful of Namaaz, the second is to be boastful of one's deeds, and the third is to refuse when something small is requested from him.

In the past Surah, the blessings which were bestowed upon the Quraish have been mentioned, and that most of them did not believe in Qiyaamat, and reward and punishment, whereas Allah frightened the refuters of reward and punishment, by warning them of His wrath and punishment.

In the previous Surah, the command has been given to worship Allah, and in this Surah, those people who are lazy to perform their Namaaz, and who are heedless concerning this, have been warned.

In the previous Surah it was mentioned about sustenance which was provided during hunger, to the Quraish, and here those who do not encourage the feeding of the destitute are being chastised.

SHAANE-E-NUZUL

It was the habit of the cursed Abu Jahl that when any wealthy person would become ill, he would visit him, and sit with him, and then say, give your orphans into my care and whatever share of wealth is for them, let it be left with me in trust.

I will take care of them and serve them with devotion, and in this way, your other heirs will not be able to take advantage of them in any way. After that, when he would get the money belonging to those orphans, he would shun the orphans, and the displaced orphans would be forced to beg for a living. One day, an orphan came to Nabi Kareem ﷺ and complained about the cursed one.

Nabi ﷺ went to him and frightened him with the accountability and punishment of the hereafter. He did not even take heed to a single thing that Nabi ﷺ said, and in turn, he rejected the reality of Qiyaamat. Nabi ﷺ was upset and left him in this state. It was on this that this Surah was revealed. [Tafseer Azeezi]

THE COMMENTARY of

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

‘DO YOU SEE HIM, WHO REFUTES THE DEEN’

The gist of أَرَأَيْتَ is, ‘Do you know, who it is that refutes the day of Qiyaamat?’ Even though the words are in the form of a question, but the aim is to show extreme amazement.

In other words, if you do not know who it is, then know, it is the one who shuns the orphan and who does not encourage the feeding of the destitute.’

In the terminology of the Qur’an, الدين refers to Deen e Islam, and it also refers to judgement (accountability) on the day of Qiyaamat.

Hazrat Ibn Ab’bas ؓ has taken the first meaning. In other words, the above-mentioned evil actions are of those who are refuters of Deen e Islam. It can also be said that to refute Qiyaamat and judgement on that day, is actually to reject Islam. Some have said that, that here Rasoolullah ﷺ is being addressed, and others have said that here every intelligent sane person is being addressed.

In other words, O men of understanding! Do you know him, who rejects Qiyaamat, even after clear and bright arguments are presented, and yet he still claims to be an intelligent person?

It is not worthy of any intelligent person that instead of worldly temptations, he should plunge himself into the torment of the hereafter, and it is also not intelligence, to sacrifice the eternal life of the hereafter instead of the short and transient life of this world.

The Shaan e Nuzool of this verse, even though the mention of some unbelievers appear in it. Imam Raazi رحمہ اللہ states, this verse has been revealed for every such person who rejects Qiyaamat, because in actuality man obeys his Creator and abstains from evil deeds, in the desire for reward and in fear of being punished. When a servant rejects Qiyaamat, then he can never leave the carnal desires of his Nafs, nor will he ever stay away from the pleasures of this world. It has been proven that rejection of Qiyaamat is the root of all kinds of kufr and sins. [Tafseer Kabeer]

THE COMMENTARY OF

فَذٰلِكَ الَّذِیْ یَدْعُ الْیَتِیْمَ

‘THEN, IT IS HE, WHO SHUNS THE ORPHAN’

Almighty Allah has mentioned two evil actions of the one who rejects the Deen. One is something which he does, in other words, he shuns the orphan, and the other is something which he does not do, in other words, he does not encourage the feeding of the destitute.

The ‘Faa’ in فَذٰلِكَ is to show cause. In other words, his kufr (rejection of Deen) is because of these evil actions of his. Only that person can be unjust and oppressive to the servants of Allah, who does not have any faith in the hereafter and the judgement and accountability (i.e. reward and punishment) of the hereafter.

In the word يَدْرُ there is a ‘Tashdeed’ on the letter ‘Ayn’. This shows that it is their habit to shun the orphan. Indeed it is one who rejects the Deen who is always persistent in sinning.

Here both these evil deeds have been presented as examples; otherwise, it is well known that one who rejects the reality of Qiyaamat does not only stop at these evil actions.

Behind these evils is hidden the shaitaani manner and the misguided thinking of the rejecters of judgement and accountability.

The reason for mentioning these two (particular) evil deeds, is because, with the exception of these being deserving of contempt in the Shariah. They are also actions which are regarded as disliked actions, according to human manners; and only such person is liable for such actions, in whose every vein and muscle are embedded the deep love for wealth.

It is for this reason that he does not feel any shame in consuming the property of the orphans.

Almighty Allah says

بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

‘But instead, you do not honour the orphan, and you do not encourage one another to feed the destitute, and you consume the wealth of inheritance greedily, and you have a deep love for wealth (riches).’ [Surah Al-Fajr (89), Verses 17-20]

The Soul of the Universe, The Mercy unto the worlds ﷺ said, one who took an orphan from amongst the Muslims with Him, and allowed him to partake in his food and drink, Allah will enter him into Jannat, except for him, who is in contempt for a sin which is not deserving of being forgiven. [Tirmizi]

THE COMMENTARY of

وَلَا يَحُضُّ عَلَى طَعَامِ الْمَسْكِينِ

‘AND DOES NOT ENCOURAGE THE FEEDING OF THE DESTITUTE.’

A needy person (destitute) in reality refers to that person who depends on begging for food and clothes. Almighty Allah directed the issue of feeding towards the destitute, so that it may become clear, that the food is, in reality, the right of the destitute, and the one who feeds the destitute is not doing him any favour, but he is giving him that which is his right.

Almighty Allah says,

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

‘And in their wealth, there is a share for the beggar and the deprived.’ [Surah Az Zariyat (51), Verses 19]

A beggar is one, who begs due to his need, and a deprived person (destitute) is one who has a need, but due to being ashamed, he does not beg. Hence, the one who is wealthy and neither gives the rightful share of the destitute to him, nor does he encourage others to do so,

then his behaviour is a sign of his miserliness, heartlessness, and of him being cruel.

In this verse it has not been said that 'He does not feed the destitute' but rather it is said that '(he) does not encourage the feeding of the destitute'.

In other words, when he is miserly with the wealth of others, asking them not to spend their wealth on the destitute, then how will he ever spend his wealth to feed the destitute?

From this, it shows that in reality, he rejects the hereafter. In the Holy Qur'an, Almighty Allah has described the qualities of those who believe in Allah and His Rasool ﷺ and the hereafter, in this manner, that they are those who themselves are patient in adversity, in the path of righteousness, and they also advise others to do the same.

Further, they show affection and compassion to the believers, and they also advise others to do the same.

Almighty Allah says

وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

‘And they advised patience to one another, and they advised compassion to one another. These are the companions of the Right side (i.e. the righteous ones).’ [Surah Al-Balad (90), Verses 17-18]

Nabi Kareem ﷺ was (once) asked, ‘Which is the best practice (deed) in Islam?’ He ﷺ said, ‘Feed food and make the conveying of Salaam common amongst you, whether you know the person or not.’ [Bukhari]

THE COMMENTARY of

فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾

‘So, DEPRIVATION UNTO THOSE WORSHIPPERS (NAMAAZIS)
WHO HAVE NEGLECTED THEIR NAMAAZ (PRAYER).’

This refers to the hypocrites who do not perform their Namaaz in privacy, because they do not really believe in it, but in the presence of the people they behave like devoted worshippers. And they display themselves as worshippers (Namaazis), and for the sake of food, they do stand and sit (i.e. they do the actions of prayers in pretence). [Khaza'in ul Irfan]

In the beginning verses of this Surah there was a discussion about the kuffar e Makkah, and now the condition of the hypocrites who were in Madina is being mentioned. The Scholars of Tafseer have written that the first three verses of this Surah were revealed in Makkah, while the final four verses of this Surah were revealed in Madina Shareef. These (verses) serve as a warning to those who do not perform Namaaz.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

‘Then in their place, after them, came those undutiful ones; who ruined Namaaz and followed their lustful desires; so it is near that they will encounter in hell, the harshness of Ghay.’

[Surah Maryam (19), Verses 59]

‘Ghay’ is a well in the lowest abyss of hell, into which the pus of the inmates of hell flows. One view is that it is the deepest and hottest abyss in hell and it is a well, and when the fire of hell is about to be extinguished, Almighty Allah opens that well, through which it begins to rage again. This well is for those who omit their Namaaz; for adulterers and fornicators; for those who consume alcohol; for those who take usury (interest); and for those who cause anguish and heartache to their parents.

One sign of the hypocrites mentioned in the Holy Qur’an is that they are lazy in performing their Salaah, and they regard it as a burden upon them.

Almighty Allah says,

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى ۖ يُرَأُّوْنَ النَّاسَ وَلَا

‘And when they stand for Salaah, they do so lethargically, showing off to the people’ [Surah An-Nisa’ (4), Verses 142]

Sadrush Shariah states,

To completely abandon Namaaz is severely appalling. Addressing those who cause their Namaaz to expire (i.e. become Qaza), Almighty Allah says, ‘So, deprivation unto those worshippers (Namaazis), ‘Who are neglectful of their Namaaz’. There is an abyss in the depths of Hell, which the hell itself dreads and from the intensity of which, Hell itself asks deliverance from. This abyss is called ‘Wail’. Those who intentionally delay their Namaaz causing the time to expire (i.e. become Qaza), will be deserving of (Hell). [Bahaar Volume 3]

Rasool e Kareem ﷺ was asked to explain the meaning of عَنْ صَلَاتِهِمْ سَاهُونَ so he ﷺ said, ‘It means destroying the Namaaz.’

From this, we can ascertain that, the meaning of the above-mentioned verse, refers to damaging or destroying one’s Namaaz, be this by intentionally not performing the Namaaz within its appointed time, or by reading it to be boastful, or by reading it without any true conviction and heedlessly, or it means to perform it without correctly performing the Fard and Waajib actions of Salaah.

In all these cases, the Namaaz is damaged. Thus, it is necessary for every Muslim that he should learn the correct method and laws of Namaaz from a Sahih ul Aqida Aalim (i.e. An Aalim who holds the proper beliefs), so that he may guard his Namaaz.

THE COMMENTARY of

الَّذِينَ هُمْ يُرَاءُونَ

‘THOSE, WHO ARE BOASTFUL (of THEIR DEEDS).’

This refers to the hypocrites who read Namaaz to boast when people are present, and when there is none to see them, they do not perform Namaaz.

A boastful person tries to show the people that he is performing his Salaah with devotion and humility, whereas his heart is void of sincerity and in doing it for the pleasure of Allah.

A boastful person wishes for the praises of the people in return for his Namaaz, and he desires the benefits of the world, because the Ibaadat of a boastful person instead of it being for Almighty Allah, it is as a display for the people to see.

It is for this reason that ‘Riya’ boastfulness has been mentioned in the Hadith Shareef as ‘Shirk e Asghar’ (a minor form of polytheism).

To think of being boastful (i.e. to do something for show), is from the whispering of shaitaan.

The remedy for this is to create sincerity in your intentions. One should study the verses of the Qur'an and Ahadith which discuss Riya and sincerity, and you should seek refuge in Allah from the mischief of shaitaan.

It is mentioned in the Hadith Shareef that, this is an abyss in Jahannam, and even Jahannam seeks refuge from it four hundred times daily. This abyss is for the boastful people in the Ummah of Nabi Muhammad ﷺ. [Tabrani]

THE COMMENTARY OF

وَيَمْنَعُونَ الْمَاعُونَ

‘AND REFUSE, WHEN REQUESTED FOR SMALL (COMMON) ITEMS.’

In other words, when they are asked to share very small items which are for common use, they refuse to give this. Concerning this Tafseer (commentary) there are two statements of the Sahaba e Kiraam and the Taabi'een;

One statement is that Ma'oon refers to Zakaat because the actual meaning of Ma'oon is 'little bit of something' and Zakaat is a very small portion of our wealth.

The second statement is that Ma'oon refers to those things which are commonly used and which people commonly lend each other, such as a bucket, a hoe, utensils for cooking food, water and salt, etc.

The gist of this is that a Namaazi who has three deficiencies, then for him there is devastation;

- He is heedless of his Namaaz, and neither does he keep count of the time nor does he possess devotion and sincerity.
- His Namaaz is void of sincerity, and he performs Namaaz to boast to the people
- Neither does he give Zakaat nor does he lend people things that are used commonly

سورة الكوثر

SURAH AL KAUTHAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ط

فَصَلِّ لِرَبِّكَ وَانْحَرْ ط

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ع

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. (O BELOVED ﷺ) UNDOUBTEDLY, WE HAVE BLESSED YOU WITH COUNTLESS VIRTUES (KAWTHAR),
2. SO KEEP NAMAAZ ESTABLISHED FOR YOUR RUB, AND PERFORM SACRIFICE (QURBANI)
3. VERILY, HE WHO IS YOUR (OBSTINATE) ENEMY IS THE ONE DEPRIVED OF ALL GOODNESS.

CONNECTION & SIGNIFICANCE

Surah Al Kawthar was revealed in Makkah and has three verses.

In the Surah before this, i.e. in Surah Ma'oon, Almighty Allah mentioned four evil qualities of the hypocrites; miserliness, not performing Salaah, boastfulness and not giving Zakaat. In this Surah, in contrast to that, four blessed qualities are being mentioned (for the believers).

In contrast to miserliness, Almighty Allah said that He has blessed Rasoolullah ﷺ countless blessings, so he ﷺ should also shower his blessings abundantly upon his Ummah. In contrast to the hypocrites not performing (true) Salaah, Almighty Allah said, **فَصَلِّ** In other words, always perform your Namaaz (i.e. keep it established).

In contrast to boastfulness, Almighty Allah said, **رَبِّكَ** In other words, do not perform Salaah in order to show the people, but perform it only to attain the pleasure of your Rub.

In contrast to not giving Zakaat (charity), Almighty Allah said, **وَأَنْحَرْ** In other words, perform Qurbani (sacrifice) and distribute its meat to others (i.e. other Muslims).

The last verse also passes a message that the hypocrites, who have the four evil qualities, are deprived of all goodness, and after their death, nothing about them will remain. Whereas the Beloved Rasool ﷺ has been blessed with the (shoreless) sea of blessings, and those who follow him ﷺ are also very blessed and fortunate, who will be blessed with receiving immense blessings through him ﷺ, and the Beloved Rasool's ﷺ remembrance and praises will always be alive.

The Mufas'sireen have mentioned that the people of Arabia referred to a person who had no sons as **يَتِيم** in other words, one who's lineage has come to an end. When (the son of Nabi ﷺ) Hazrat Qaasim **عليه السلام** passed away, and then after that another son of Nabi Kareem ﷺ Hazrat Abdullah **عليه السلام** also passed away, then Abu Lahab said, 'Today the lineage of Muhammad (ﷺ) has come to an end. Even 'Aas bin Waa'il also said, 'He has no son, who will become his successor, so when he passes away his remembrance (praises) will also come to an end'. Many other kuffar made such hurtful statements.

During such a condition, Almighty Allah revealed this Blessed Surah and gave special hope to His Beloved Rasool ﷺ that, O My Beloved ﷺ! 'Undoubtedly, We have blessed you with countless virtues (Kawthar).' Those who are mocking at you because you do not have any sons, know not, that not only will children of your lineage continue to exist on this earth, but those who take your name, and praise you, and your true and devoted followers will be so vast in number, that they will be found in every nook and corner of the world, and thus your praises and your remembrance will remain alive, as they commemorate gatherings in your remembrance, and they will come day and night to your Blessed Court to convey gifts of Durood and Salaam upon you. O My Beloved ﷺ! I will exalt for you, your remembrance and I will wipe out every sign of those who have enmity for you.

Muhad'dith Bareilvi (Aala Hazrat) رحمۃ اللہ علیہ says

مٹ گئے مٹتے ہیں مٹ جائیں گے اعداء تیرے نہ مٹا ہے نہ مٹے گا کبھی چرچا تیرا

Your enemies were ruined, are ruined, and will forever be ruined;
But your eminent praises were never ruined,
and shall never ever be ruined

THE MEANING OF 'KAUTHAR'

The word 'Kauthar' is taken from 'Kathrat' in which shows immense abundance. Hence, based on this, 'Kauthar' here means for something to be so abundant that to ascertain how vast this abundance is, is impossible. So, the gist or essence of it would be that Almighty Allah blessed His Beloved ﷺ with such blessings and splendours that it cannot be calculated or measured.

In the Tafseer of Hazrat Abdullah ibn Ab'bas رضی اللہ عنہما it is mentioned that Kauthar refers to those blessings (i.e. countless blessings and goodness) which Almighty Allah bestowed upon His Beloved Nabi ﷺ.

Hazrat Sa'eed ibn Jubair رحمۃ اللہ علیہ was asked about Kauthar that some have said that it refers to a river of Jannat. He replied, The River in Jannat which is known as Jannat is also part of this immense blessing.
[Bukhari – Book of Tafseer]

The famous Taabi'een Hazrat Mujahid رحمته الله and Hazrat Hasan Basri رحمته الله state concerning Kauthar that it refers to the great blessings (goodness) of this world and the hereafter, and the River Kauthar of Jannat and the Great Pond of Kauthar are also included in this.

Imam Raazi رحمته الله states, The unbelievers addressed Nabi Kareem ﷺ with many bad words, but Almighty Allah praised him in a manner wherein all excellences are comprised. With the word 'Kauthar' Allah did not confine anything, by saying that he ﷺ has been blessed with abundance in the such and such thing and not in such and such, but it has been left unconfined. Thus, it included all the good of this world and the hereafter. [Tafseer e Kabeer]

Based on these commentaries, Mujad'did e Deen o Millat Aala Hazrat Imam Ahmed Raza Muhad'dith e Bareilvi رحمته الله translated 'Kauthar' as 'countless virtues'. Sadrul Afaadil Allama Maulana Na'eemud'deen Muradabadi رحمته الله states;

(Allah Almighty blessed his Beloved ﷺ) with immense excellences, and there made him ﷺ the most exalted among all the creation. He blessed him with the outer beauty and inner beauty as well. He blessed him with a great lineage and with Nubuwwat as well. He blessed him with The Divine Book (Qur'an) and with unique wisdom, and with unique knowledge and the authority of intercession, and He also blessed him with Haudh e Kauthar and the Maqaam e Mahmud. He blessed him with a great Ummah and dominance over the enemies of Deen. He blessed him with many victories, and countless blessings, and also such virtues which are without confines. [Khaza'in ul Irfan]

It is reported from Hazrat Anas رضي الله عنه that, Once the Beloved Rasool ﷺ was seated between us, when suddenly the condition which appeared when Wahi would descend, became evident upon him ﷺ. He ﷺ then smiling, raised his blessed head. We said, Ya Rasool'Allah ﷺ! What is the reason for this smiling? He ﷺ said, Just now, a Surah was revealed upon me, and then he ﷺ recited Surah Kauthar, and then said, Do you know what Kauthar is? Only Allah and His Rasool ﷺ know best. He ﷺ said, This is a river in Jannat, which my Rub has promised me. It has great blessings in it, and that is the pond upon which my Ummah will come on the day of Qiyaamat. On its shores, there will be so many drinking goblets, like the stars which are in the sky. [Muslim, Abu Dawud, Nasa'i]

Hazrat Thaubaan رضي الله عنه reports from Hazrat Abu Zarr رضي الله عنه that it has been mentioned in the Hadith that two conduits (or spouts) are flowing out from Jannat. [Sahih Muslim – Book of Virtues]

It has been mentioned in the commentaries that the pond of Kauthar is filled from the River of Kauthar by these two spouts.

It is apparent from these Ahadith that the comprehensive commentary of the word 'Kauthar' is 'Abundant Blessings' and in this abundant blessings, the pond of Kauthar is also included, from which our Beloved Rasool ﷺ will quench the thirst of his Ummah on the Plains of Reckoning. It has also become evident from the last narration that, the actual river of Kauthar is in Jannat, and from it, there are two spouts through which the water (of Jannat) will be carried into the Pond of Kauthar.

Concerning the virtues of the water of Kauthar, the Beloved Rasool ﷺ said, The one who drinks from this pond will never be thirsty up to the time he reaches Jannat. [Musnad Ahmed]

Once, the Beloved Rasool ﷺ ascended the Mimbar (pulpit) and said, I will be your representative at the pond of Kauthar, and I will testify on your behalf. Indeed by Allah! Even now I am seeing my Pond, and indeed the keys to all the treasures of the universe have been given to me, and indeed by Allah! I do not fear that after me you will commit shirk (polytheism), but I am afraid that you will become engrossed in the love of the world. [Bukhari]

From this Blessed Hadith, it has been ascertained that, that our beloved Master ﷺ is a witness unto the deeds of his Ummah, and testimony is not valid with seeing. Not only is Nabi ﷺ seeing the deeds of the Ummah, but even the Pond of Kauthar is before his blessed sight.

There are so many Ahadith concerning the Pond of Kauthar that it has reached the level of Tawaatur (uninterrupted successive narration).

Qadi Thana'ullah Panipati رَحِمَهُ اللهُ mentions that the Sahaba who report the narration concerning the Haudh e Kauthar exceeds fifty. [Tafseer Mazhari]

According to some Mufas'sireen, Kauthar (also) refers to the Holy Qur'an; some say it refers to Deen e Islam; some say it refers to Maqaam e Mahmud (The Station of Praise) and Intercession; some say that it refers to the knowledge of Nubuwwat; and some say that it refers to an abundance of children.

Concerning the last point in the above-mentioned statement, Imam Raazi رحمه الله states that 'It means that Almighty Allah will bless you with such (blessed) descendants, who will remain always. Look how many Ahle Bait have been martyred, but still, they are in abundance in the world. [Tafseer e Kabeer]

From one of the blessed statements of the Proclaimer of the Unseen ﷺ, it can be ascertained that there is a very special apparent connection between the Holy Qur'an and the Ahle Bait e At-haar.

He ﷺ said, 'I leave behind two things between you. For as long as you hold fast to them, you will not go astray. Firstly, this Book of Allah, is the 'Rope of Allah' which is suspended from the sky to the earth, and secondly these children of mine, who are my Ahle Bait. These two will never separate from one another until they come to me at the pond of Kauthar. [Tirmizi, Musnad Ahmed]

Allama Isma'eel Haq'qi رحمه الله quotes many such statements and then presents the following conclusion; 'It is evidence that all the apparent and hidden blessings which Almighty Allah bestowed upon His Beloved Nabi ﷺ are all included in the essence of Kauthar. From the apparent blessings are all the good things of the world and the hereafter, and the hidden blessings refer to that Ilm e Ladun'ni (Special Knowledge Inspired by Allah) which he ﷺ received without any effort, only by the Special blessing of Allah' [Tafseer Roohul Bayaan]

THE COMMENTARY of

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

‘(O BELOVED ﷺ) UNDOUBTEDLY, WE HAVE BLESSED YOU
WITH COUNTLESS VIRTUES (KAUTHAR).’

At the beginning of this Surah, the word كَثْرًا has been mentioned. In it, كَثْرًا is for emphasis, which is equivalent to a Qasm (Oath). In other words, that which is being mentioned should never be doubted. The word كَثْرًا is also used for plural form, and it is also used to express greatness and excellence. Since Allah is One, hence here the second case applies and that being for the sake of Honour and Greatness of Allah. Now, the essence of this verse would read, The One who blessed you with Kauthar, is the Creator of the entire creation, and the Most Honoured and the All Powerful. Here the gift has been explained through the word Kauthar, which is for showing abundance and is the proof of this great gift. Further, because it has been bestowed by the Creator of the universe, there is greater splendour and honour in that gift. It is something to ponder, that the blessed gift is one which is a great gift, and the One who has bestowed it is the Greatest, so surely the greatness of that personality will be specially exalted, to whom Allah The Greatest has conversed with directly, and blessed him with this great gift.

In the Arabic language, أَعْطَا and أَعْطَا both mean to give and to bestow. In أَعْطَا the meaning of ownership is evident whereas in أَعْطَا this sense or meaning is not present.

It is mentioned in the Holy Qur'an that Hazrat Sulaiman (Alaihis Salaam) made Dua for a Kingdom and Kingship;

هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

‘Grant me such a kingdom, which will not be suitable for anyone after me.’ [Surah Saad (38), Verse35]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

‘This is my Divine Endowment, So you may (if you wish) be generous, or reserve it, you will not be held accountable.’
[Surah Saad (38), Verse 39]

In this similar manner, Almighty Allah granted His Beloved Rasool ﷺ Kauthar, by making him the owner of it, so he may give it to whom he wishes, and he should not give it to who he does not wish to.

Another point here is that, In Arabic language, أعطاء refers to that type of gift, which the one who is simply giving by way of his grace and generous blessings. It is not a recompense for anything. Thus, the essence of this blessed verse is that Almighty Allah blessing His Beloved Nabi ﷺ with Haudh e Kauthar is not as a reward or recompense for anything, but it is simply by His Divine Grace and Divine Generosity, and to announce the Special Closeness which has been afforded to Nabi Kareem ﷺ.

Another point to ponder here is that Almighty Allah mentions this in the past tense, 'We have Blessed you with Kauthar'. This proves that Kauthar has already been gifted to Nabi Kareem ﷺ. Further, the ك (Your), is to make it very clear that this Gift (Blessing) is unique for Rasoolullah ﷺ and there is none who is equal to him in this, who will receive the blessings of this Gift. Whoever does receive it, will receive it through the blessing of Rasoolullah ﷺ.

This blessed statement of Rasoolullah ﷺ is the expression of this reality;

إِنِّي أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

Undoubtedly, Allah is the Giver, and I am the Distributor (of His Blessings) [Bukhari – Book of Knowledge]

Another point worth pondering is that wherever in the Holy Qur'an Almighty Allah has discussed the excellence and the status of the Exalted Rasool ﷺ there, Almighty Allah first speaks about Himself and after that makes speak about Rasoolullah ﷺ.

For example,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

‘And We sent you not, but as Mercy unto the worlds.’
[Surah Al Ambiya (21), Verse 107]

Almighty Allah says,

إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا

Verily, We have sent you, Haazir Naazir (seeing and present),
and as a Bearer of Glad tidings, And as a Warner.'

[Surah Al Fatah (48), Verse 8]

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ

'Glorified is He, Who took His (Chosen) Servant in a (short) portion of
night.' [Surah Bani Isra'eel (17), Verse 1]

In the same manner, Almighty Allah said, 'Undoubtedly, We have
blessed you with countless virtues (Kawthar)'

There are two (known) wisdoms in this manner of expression; One is
that by seeing the exalted status of Nabi Kareem ﷺ none should
regard him as the Creator. The other is that, so that no foolish
person may reject the excellence of The Beloved Rasool ﷺ.

To reject the excellence, status, uniqueness and marvels of
Rasoolullah ﷺ is in reality to reject the Divine Power and Divine
Blessings of Allah (which He bestowed upon Nabi ﷺ).

THE COMMENTARY of

فَصِّلْ لِرَبِّكَ وَانْحَرْ

‘SO KEEP NAMAAZ ESTABLISHED FOR YOUR RUB,
AND PERFORM SACRIFICE (QURBANI)’

Rasool e Akram ﷺ has been blessed with countless blessings and excellences of the world and the hereafter, but after bestowing every goodness upon him abundantly, Almighty Allah commanded two things to show gratitude; firstly, Namaaz, and secondly, Qurbani.

From amongst the physical forms of worshipping, the most exalted form is Namaaz. Further, Namaaz also has a special connection to Kauthar, is that the glorification of the Creator, and the humility and devotion in Ruku and Sajdah, is sweeter than honey.

And the manifestations and light of the unseen which are showered upon the one in Namaaz are brighter than milk; and by performing this Blessed Ibaadat, the heart and mind become so content and tranquil, like a person travelling in a desert in intense heat, finds water as cold as ice.

This reality has been mentioned by Noor e Mijas'sam Rahmat e Aalam ﷺ when he said,

قُرَّةُ عَيْنِي فِي الصَّلَاةِ

‘The Coolness of my eyes is in Salaah (Namaaz)’

Almighty Allah commanded that, Perform Namaaz only for your Rub. In other words, we have been commanded to perform Namaaz with complete devotion and to do so in the most proper manner.

Our Beloved Nabi ﷺ fulfilled this Command of Almighty Allah in such an honourable manner, that he ﷺ would spend most of the night standing in Namaaz, to the extent that his ﷺ blessed feet would become swollen.

Once, Hazrat A'isha رضي الله عنها said, Ya Rasool'Allah ﷺ! O my Master, Why do you put yourself through such strain? He ﷺ said,

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

‘Should I not be a grateful servant to my Rub!’ [Mishkaat]

وَائْتِزْ ‘And perform a sacrifice (Qurbani).’

A question can arise here that in Ibaadat which is from wealth, Zakaat is a more important Ibaadat, so why has Qurbani been mentioned instead of that? To this, there are two answers;

One is related to Nabi Kareem ﷺ and the other is related to the Ummah. The first answer is that from that Ibaadat which is one through our wealth, then performing Qurbani with the Name of Allah holds a special excellence because in it, is a refutation of the polytheists, who sacrificed their animals with the name of their idols.

The second answer is that Zakaat is such a manner of Ibaadat that it can be given to a recipient in a manner whereby only the one who is giving and the one who is receiving is aware of it, and with the exception of them, no other person has any knowledge of this.

Whereas in Qurbani, certainly neighbours and those nearby become aware of the Qurbani, hence in this it is imperative to have the intention to do so only for the pleasure of Allah.

Almighty Allah says

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

‘In no way does their meat or their blood reach Allah, but certainly, your piety is admitted before Him.’ [Surah Al-Hajj (22), Verse 37]

It is for this reason that in another verse of the Holy Qur'an, Qurbani has been mentioned with Salaah;

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say you, Verily, my Namaaz and my sacrifices, and my living and my dying, are all for Allah, Who is the Rub of all the worlds.

[Surah Al An'aam (6), Verse 162]

As the Ummah, one other gist which can be ascertained from this verse is that Qurbani (sacrifice) also refers to sacrificing one's life, wealth and time, in serving Almighty Allah. Further, it means to sacrifice your carnal desires so as to be able to cross over the Pul Siraat (safely). It is thus incumbent upon the Ummah to be punctual and steadfast in their Namaaz, and they should abstain from all those things which displease Allah and His Beloved Rasool ﷺ.

Almighty Allah says

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

And whosoever does not accept the command of Allah and His Rasool, he has certainly strayed into clear deviance.

[Surah Al Ahzaab (33) Verse 36]

The gist of this is that Nabi Kareem ﷺ has been commanded to perform sincere Namaaz and Qurbani as a form of gratitude (to Allah), and this was so that the Ummah will be taught to perform Namaaz and Qurbani with sincerity and devotion. Whether one performs Ibaadat which is physical or Ibaadat which is through

wealth, all should be done solely for the pleasure of Almighty Allah. Boastfulness and show destroy all the Ibaadat which one has performed.

Qurbani is a paramount Ibaadat that is performed by way of wealth, and it is Waajib upon every person who the Nisaab (threshold) to discharge it.

Hazrat Zaid ibn Arqam رضي الله عنه reports that the Sahaba said, Ya Rasool'Allah ﷺ! What is the reason for these Qurbanis? The King of the world ﷺ said this is the Sunnah of your father Ibrahim (Alaihis Salaam). The Sahaba asked, what is the reward for it? He ﷺ said, a virtuous deed for every hair (on the animal). [Ibn Majah, Ahmed]

Hazrat A'isha رضي الله عنها reports that Our Beloved Master ﷺ said, During the days of Qurbani, there is no other action more beloved to Allah than Qurbani. On the day of Qiyaamat, that animal will come forth with its horns, hair, and hooves.

Before the blood of the animal falls onto the ground, Almighty Allah accepts the Qurbani, so perform Qurbani with a happy heart.

Hazrat Jaabir رضي الله عنه reported that on the day of Qurbani, Nabi Kareem ﷺ sacrificed two spotted, castrated, horned rams. [Mishkaat]

THE COMMENTARY of

إِنَّ شَانِكَ هُوَ الْأَبْتَرُ

‘VERILY, HE WHO IS YOUR (OBSTINATE) ENEMY,
IS THE ONE DEPRIVED OF ALL GOODNESS.’

The word شَانِي mean a repulsive enemy. When the male child of anyone passes away, the Arabs used to refer to him as ‘Abtar.’

The kuffar e Makkah began mocking at Rasoolullah ﷺ by calling him ‘Abtar,’ in other words, they would say that when he ﷺ would pass from this world; there will be none on the earth to take his name.

Almighty Allah gave His Beloved Nabi ﷺ glad tidings of great blessings, and in response to the mocking of the kuffar Almighty Allah said, ‘Verily, he who is your (obstinate) enemy, is the one deprived of all goodness’.

In other words, it is them who will perish without any trace from this earth. From these enemies, most of them were killed during the Battle of Badr, and (many of) those who remained from their descendants, entered into the Mercy of Rasoolullah ﷺ and they then did not want to be affiliated to those kuffar in any way whatsoever.

Today, there are none to take the names of those kuffar, whereas the blessed name of Rasoolullah ﷺ is echoing in every nook and corner of the world. It is also apparent from this verse that the enemy of Rasoolullah ﷺ is deprived of every virtue and goodness.

This is why such a person is not remembered favourably anywhere on this earth. In contrast to this, are those who are the true lovers of Sayyiuna Rasoolullah ﷺ.

The one who truly loves him ﷺ is blessed with excellence and virtue and becomes from amongst the Awliyah Allah.

There are not just one or two pious personalities like these, but they so vast in number that concerning them, the Ulama have written books such as Hilyatul Awliyah, Tabaqaat Al Kubra, Akhbar ul Akhyaar and Bahjarul Asraar, etc.

Almighty Allah blessed the lineage of Rasoolullah ﷺ to continue from Sayyida Faatima Zahra رضى الله عنها and she has been blessed with such immense Barkat that, that the Sadaat e Kiraam have spread throughout the world.

Almighty Allah blessed His Beloved Rasool ﷺ with excellence, and exaltedness. Allah blessed his ﷺ remembrance with and never ending exaltation.

Billions of Muslims all over the world send Durood upon him ﷺ and upon his Noble Family and Distinguished Companions many times in a day.

Our Beloved Nabi's ﷺ blessed name is taken in Azaan and Namaaz, and the chain of his remembrance will continue growing until Qiyaamat.

Why should this not be so, when the One Who is exalting his ﷺ excellence says

وَرَفَعْنَا لَكَ ذِكْرَكَ

‘And We Have Exalted For You, Your Remembrance.’

[Surah Al-Inshirah (94), Verse 12]

سورة الكافرون

SURAH
AL KAFIROON

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. SAY YOU (ANNOUNCE), O UNBELIEVERS!
2. NEITHER do I worship THAT which you worship
3. AND NOR do you worship WHOM I worship
4. AND NEITHER will I worship THAT, which you HAVE worshipped
5. AND NOR will you worship, WHOM I worship
6. FOR you is YOUR DEEN (RELIGION), AND for ME is MY DEEN

CONNECTION & SIGNIFICANCE

Surah Al-Kafiroon was revealed in Makkah and has six verses.

Huzoor e Akram Noor e Muja'sam ﷺ said, 'To recite Surah Kafiroon is equal to reciting one-fourth of the Qur'an.' [Tirmizi]

A Sahabi once said, 'Ya Rasool'Allah ﷺ Please bless me with some advice.' Our Beloved Master ﷺ said, 'Recite Surah Kafiroon when going to sleep, for this Surah saves one from Shirk (polytheism)'. [Abu Dawud]

Hazrat Jubair bin Mut'im ؓ reported that Rasoolullah ﷺ said, 'Do you wish that if you go on a journey, then you should benefit the most, and your goods may become more.' I said, indeed I wish for it to be like so, then he ﷺ said, 'recite the five Surahs from the end portion of the Qur'an, Surah Kafiroon, Surah Nasr, Surah Ikhlas, Surah Falaq and Surah Naas, and commence every Surah with بسم الله الرحمن الرحيم and end it with the Bismillah.' Hazrat Jubair ؓ says, 'Even though I was a wealthy person, when I went on a journey, I would face financial constraints, but ever since I started reciting these Surahs, I became financially strong (on journeys as well).'

Whenever Hazrat Ali ؓ states, once a scorpion stung the Beloved Rasool ﷺ, so he ﷺ asked for salt and water (and applied it to the area of the sting). And he then continued to recite Surah Kafiroon, Surah Falaq and Surah Naas, and would run his blessed hand (over that area). [Tafseer e Mazhari]

When the kuffar spoke ill of Rasoolullah ﷺ then in response to this, Almighty Allah called them 'Abtar'.

In other words, Almighty Allah said, O Beloved ﷺ! If the unbelievers address you in an improper manner, then I will respond (on your behalf), and when they speak about me in an inappropriate manner, and when they associate any as a partner to Me, then you should say to them. 'O Unbelievers!'

At the end of Surah Kauthar, it was mentioned that verily your enemies will perish. The demand of that premonition that you should reject any improper proposal of compromise with your enemies, for Haq and Baatil between (Righteousness and Evil) there is no third path.

In Surah Kauthar, Nabi Kareem ﷺ was blessed with the promise of countless blessings and goodness, and the command of Ibaadat of Almighty Allah with devotion and sincerity was commanded.

In Surah Kafiroon, Almighty Allah commanded that you should announce openly before the worshippers of evil that, 'you are unbelievers'. You should say that, neither have I ever worshipped your false gods and nor will I ever do so.

SHAAN-E-NUZUL

When Rasool e Kareem ﷺ commenced inviting people towards the Message of Truth, then few people in Makkah accepted this Invitation to the Truth. When the radiance of Deen began to spread slowly, then the kuffar used strong-arm tactics such as tyranny and threats, etc. to block the path of Deen.

The Holy Qur'an explains this manner of the kuffar in this way,

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

‘They are in this aspiration that, somehow you should be soft, so that they too may go the soft route.’ [Surah Al-Qalam (68), Verse 9]

When they were unsuccessful in this, then they tried to use the strategy of trying to influence him through greed. One delegation of the kuffar made this proposal to the Prophet's uncle, Abu Taalib by saying that he should tell his nephew:

- If he desires wealth and riches, then will shall places heaps of gold and silver at his feet
- If he desires to become the ruler (leader), then we will also accept him as our leader
- If he so desires, then we will marry him wherever he wishes to

But, ask him to stop speaking against our gods. When this message reached Rasoolullah ﷺ, our Beloved Master ﷺ said, 'If they would give me the sun in my right hand and the moon in my left hand, I will still not desist from inviting towards the truth.'

When the kuffar failed in this evil scheme of theirs, they hatched another deceitful scheme. They said to Nabi Kareem ﷺ, 'Because of your invitation (to Islam), and your propagation, anarchy is spreading amongst the people. So, for unity amongst ourselves, we are willing to compromise and make a pact based on this, that one year you will pray to our gods and one year we will all pray to your Rub. On hearing this, Rasoolullah ﷺ said, I seek refuge in Allah from this, that I should associate any partner with Him.'

It is mentioned in another narration that for the sake of mutual unity and compromise, the kuffar hatched a plan, which you should just touch any one of our gods, and then we will accept and testify to you. It was due to this that this Surah was revealed. [Khaza'in ul Irfan]

THE COMMENTARY of

قُلْ يَا أَيُّهَا الْكَافِرُونَ

‘SAY YOU (ANNOUNCE), O UNBELIEVERS!’

Here those specific kuffar have been addressed, about whom Almighty Allah knew that they will accept Islam and that they will die on kufr. So it happened accordingly. This also proved the authenticity of the Nubuwwat and Risaalat of the Beloved Rasool ﷺ, because those kuffar concerning whom he ﷺ said that they will never be able to bring Imaan; they ultimately did not bring Imaan and thus died on kufr.

Huzoor ﷺ detested lies. This, even the unbelievers accepted, and this is why they called him ‘As-Sadiq’ (The Honest). When this Surah was revealed, then the kuffar realised that, even though he is so compassionate and caring, he is saying this to us, and since he always tells the truth, it means in reality we have this defect in us.

Another point to ponder upon is that, even though the mushrikeen (idol worshippers) of Makkah were committing kufr and shirk, they did not like it when they were addressed as unbelievers. So, in response to their proposal of compromise, Almighty Allah sent down this command that (O Beloved ﷺ! You announce) O Unbelievers! So that they may realise, that in your heart, you have no respect for them. They are unbelievers, and you are repulsed at their kufr. Here, the word قُلْ (Say you) means ‘Announce’.

The demand of the Shaan e Nuzool of this Surah was also this, that Huzoor ﷺ should announce this, so that those who were looking for a way to compromise a path between Islam and kufr, may lose all hope (i.e. and realise that there can be no compromise in this regard). Here one question arises that, the kuffar e Makkah were mushriks (polytheists), so why were they being addressed as ‘Kaafir’ (unbelievers)?

The answer to this is that in reality ‘Shirk’ is kufr. Only that Imaan (faith and belief) is valid which is purely with Tauheed (i.e. by believing in one Allah).

Almighty Allah says,

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

‘Yes, worship is for Allah alone.’

[Surah Az Zumr (39), Verse 3]

In other words, none is worthy of worship but Allah. He is One without any partner.

THE COMMENTARY of

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿١﴾ وَلَا أَنْتُمْ عِبِدُوا مَا أَعْبُدُ ﴿٢﴾ وَلَا أَنَا
عَابِدٌ مَّا عَبَدْتُمْ ﴿٣﴾ وَلَا أَنْتُمْ عِبِدُوا مَا أَعْبُدُ ﴿٤﴾

‘NEITHER do I worship THAT which you worship; And NOR do you worship WHOM I worship; And NEITHER will I worship THAT, which you HAVE worshipped; And NOR will you worship, WHOM I worship.’

In these verses, it apparently shows the repetition of verses, but in reality, it is not the case. The above-mentioned words in verses 2 and 3 are for the present era, and the words in verses 4 and 5 are for the future era. So, the gist of this would be;

Neither do I worship (presently), that which you worship, and nor do you worship whom I worship. And neither will I worship in the future that which you worship, and nor will you ever worship whom I worship.’

In other words, The Master of both worlds ﷺ responded categorically, that I am the bearer of Tauheed (monotheism). When before announcing my Nubuwwat, I had never worshipped any idol, and I remained protected from polytheism (i.e. idol worship), so how then can you now expect of me that I would be willing to harm myself through polytheism? Or unbelievers! One year is a very lengthy time; I cannot (and will not) worship your false gods even for one moment.

The honourable Mufas'sireen have mentioned that the wisdom behind this repetition was so that the kuffar may lose hope forever, that the Muslims will not accept their kufr, even for a single moment; and so that the issue of compromise and reconciliation between Islam and kufr may be terminated forever.

Another point to ponder here is that falsehood does not find any shame in mixing with the righteous in order to keep its existence established, whereas Haq (those on the righteous path), cannot bear even the slightest contamination of falsehood, because the slightest contamination of falsehood within the righteous, causes it to become polluted (i.e. destroyed), just as one drop of urine mixed in an entire litre of milk, causes all of the milk to become impure and polluted.

باطل دوئی پسند ہے حق لاشریک ہے شرکتِ میانہ حق و باطل نہ کر قبول

In other words, Nabi ﷺ was saying, Haq is Haq (righteousness is righteousness), and Baatil is Baatil (falsehood is a falsehood). Reconciliation or compromise between both is impossible.

This can be better understood from this verse of the Holy Qur'an;

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

‘That, He may cause the truth to prevail, and falsehood to be ruined, even though the guilty may detest it.’ [Surah Al-Anfal (8), Verse 8]

Except the Muslims, all the other Religions also either love or hate someone, by their emotions and desires. Allah Almighty has imposed strict restrictions upon the Muslims that they should not make

friends and enemies based on their resolve and desire, but even their love must be for the sake of Allah, and their enmity should also be for the pleasure of Almighty Allah. This is the demand of True Imaan (faith).

Noor e Mufas'sam ﷺ said, He who loved for the sake of Allah, and made enmity for the sake of Allah. And if he gave anything, then it was for the sake of Allah, and if he withheld anything, then it was for the sake of Allah; he has perfected his faith. [Abu Dawud; Tirmizi]

Never determine friends and foe, except by adhering to the commands of Allah and His Rasool ﷺ. It has been mentioned that those who are the enemies of Imaan and humanity, can never be the friends and well-wishers of the Muslims.

Almighty Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ ۖ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

‘O believers! Do not befriend the Jews and Christians. Amongst themselves, they are friends to one another; and whosoever from amongst you befriends them, then he is from amongst them.’ [Surah Al Ma'idah (5) Verse 51]

THE COMMENTARY of

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

‘FOR YOU IS YOUR DEEN (Religion), AND FOR ME IS MY DEEN.’

In other words, for you is your kufr and for me, is my Tauheed and True devotion. [Khaza'in ul Irfan]

This means that my Deen and yours were not integrated in any way, either in the past, nor now, and not in the future. If the meaning of the word Deen is taken as 'Jaza' (reward or recompense), then it would mean; you will receive the retribution for your actions, and I will receive the judgement (reward) for my deeds. If Deen here is taken in the meaning of 'A'maal' (actions/deeds), then the meaning would be; O unbelievers! Your actions are based on following shaitaan, the outcome of which is hell, and our actions are in accordance with what Almighty Allah has revealed, and the reward for it is Jannat (Paradise). The summary of this is, 'you will reap as you sow'. This verse is also alike to the verse,

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۚ أَنْتُمْ بَرِيءُونَ مِمَّا
أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

‘And if they reject you, then say, For me are my deeds and for you are your deeds. You have nothing to do with my actions, and I have nothing to do with your actions.’ [Surah Al-Yunus (10), Verse 41]

It is mentioned in another verse

لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ

‘For us are our actions (deeds), and for you, are your doings.’

[Surah Ash-Shura (42), Verse 15]

In the commentary of this verse, Imam Raazi رحمه الله states, it is the way of some people that they recite this verse when they are upset or when they sever dealings (or relationships).

To do so is not permissible, because the revelation of the Qur’an was not for such things; rather, it is necessary to use wisdom in order to act upon the demands and commands of the Holy Qur’an. [Tafseer Kabeer]

In brief, this Surah announces abhorrence to polytheism and false gods, and Muslims have been advised, that no matter how unfavourable the situation may seem, be this is if you are threatened by the forces of falsehood, or if you are being tempted by greed, it is never acceptable for those who believe in falling prey to the middle path between righteousness and falsehood (i.e. never compromise your Imaan), and you should never let the most valuable treasure of Imaan fall through your hands due to the false screen of compromise (which is put before you).

When a Muslim who keeps himself pure from polytheism and corrupt ideologies, and remains steadfast on the True Deen (Islam), then indeed Almighty Allah will bless him with success and victory, just as it is explained in the next Surah.

سورة النصر

SURAH
AN-NASR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط

إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. WHEN ALLAH'S HELP, AND VICTORY COMES

2. AND WHEN YOU SEE THE PEOPLE, AS THEY ENTER ALLAH'S
DEEN IN DROVES

3. THEN PRAISE YOUR RUB, GLORIFYING HIM, AND SEEK
FORGIVENESS FROM HIM; UNDOUBTEDLY, HE IS THE GREATEST
ACCEPTOR OF REPENTANCE.

CONNECTION & SIGNIFICANCE

Surah Al-Nasr was revealed in Madinah and has three verses. According to the statement of Hazrat Sayyiduna Ibn Umar رضي الله تعالى عنهما this Surah was revealed at the time of 'Haj'atul Wada' 'The Farewell Hajj.' The Beloved Nabi ﷺ said, The recitation of Surah Nasr awards one the reward of reciting one-quarter of the Qur'an. [Tirmizi]

It is reported from Hazrat Abdullah ibn Ab'bas رضي الله تعالى عنه that, in respect to Revelation, Surah An Nasr is the last Surah of the Qur'an. In other words, after it was revealed, no other full Surah was revealed.

If the order of the subject matter of the Surahs is studied, you will notice that first in Surah Kauthar Nabi Kareem ﷺ was blessed with the glad-tidings of receiving abundant blessings and goodness, and he ﷺ was promised that his enemies will be totally wiped out.

Then, in Surah Kafiroon, he ﷺ was commanded to speak categorically to the unbelievers and to show displeasure with them. At that time, no one could have imagined or thought how this Deen would spread, and how it would be possible for the enemies of Rasoolullah ﷺ to be wiped out (as they were very powerful at this time).

Then, after this, in Surah An-Nasr, the promise of triumph and assistance was given, in other words, the (promise of the) triumph of Islam and the victory over Arabia was given.

THE COMMENTARY of

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

‘WHEN ALLAH’S HELP AND VICTORY COMES.’

Allah did not promise any other Nabi that he will bless them with triumph in their apparent lifetime. This was only promised to His Beloved Rasool ﷺ by the words,

كَتَبَ اللَّهُ لَا غَلِبَ إِلَّا أَنَا وَرُسُلِي

‘Allah has written (ordained), certainly; only I and My Rasools will be Victorious.’ [Surah Al Mujaadala (58), Verse 21]

In this Surah (An-Nasr) it has been mentioned, ‘When Allah’s help, and victory comes.’ It is obvious from this, that without the help of Allah one can never attain triumph and victory.

It is for this reason that those who are striving in the way of Allah and those who strive for the propagation and preaching of the True Deen should not forget this fact, that the wisdom, understanding, effort and devotion, resources and means, are all necessary means. However, after having all of this, if one receives victory (success) it is only because of the Divine Help from Allah.

In connection with this, you may also embed in your memory these verses of the Holy Qur'an,

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

‘And neither be heedless, nor grieve; (for) it is you who will triumph, if you possess (true) Imaan.’ [Surah Aal e Imraan (3), Verse 139]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

‘O Believers! If you assist the Deen (Religion) of Allah, Allah Will assist you, and will keep you steadfast.’
[Surah Muhammad (47), Verse 7]

There was a time when an army of unbelievers by the thousands, attacked the Holy City of Madina, and by command of the Beloved Rasool ﷺ a trench was dug for the protection of the Muslims.

Two years after the Battle of Khandaq (i.e. the battle of the trench), the incident related to the treaty of Hudaibiyah occurred, which the Holy Qur'an referred to as ‘A Great Victory.’

Then, just two years after this, Nabi Kareem ﷺ entered Makkah with ten thousand Sahaba e Kiraam, to be blessed with victory. Undoubtedly, this was the Divine Assistance from Allah and a victory granted by Allah.

It has been mentioned in the Ahadith e Mubaaraka that this Surah has a sign that the time for the Beloved Rasool ﷺ to journey towards the hereafter was near, for the purpose for his ﷺ blessed arrival (on earth) had been accomplished. (It was mentioned) That soon people will enter into Islam, in droves, so you ﷺ should become engrossed in glorifying Allah and in seeking forgiveness (for your Ummah). When the Beloved Rasool ﷺ recited this Surah in the presence of the Sahaba e Kiraam, they become very pleased as in it was the glad-tiding of Fateh Makkah (Victory at Makkah), but Hazrat Ibn Ab'bas ؓ began to weep.

When he was asked about his reason for weeping, he said; 'Ya Rasool'Allah ﷺ! The news of your passing from this physical world is veiled in this Surah.' So the Beloved Master ﷺ confirmed what he was saying. [Tafseer Qurtubi]

Hazrat Ibn Ab'bas رضى الله تعالى عنها says, 'Hazrat Umar ؓ would get me to sit amongst the Badri Sahaba (i.e. those who participated in the Battle of Badr). Some of them felt uncomfortable as to why such a young man is being made to sit with us. Once, Hazrat Umar ؓ said to those senior Sahaba; 'what is the meaning of this blessed Surah (i.e. An-Nasr)? Some stated that in it Allah has commanded us that when He blessed us with being triumphant, we should glorify him and seek forgiveness. Some of the elders remained silent. Then, Hazrat Umar ؓ said to me, what is your view? I (respectfully) said, In this Surah is the sign of the passing of Rasoolullah ﷺ, about which Almighty Allah has informed His Rasool ﷺ. Hazrat Umar ؓ said, my view is also the same'. [Bukhari Shareef, Book of Tafseer]

On hearing this, all the blessed companions acknowledged the excellence of Hazrat Ibn Ab'bas رضى الله تعالى عنها.

THE COMMENTARY of

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

‘THEN PRAISE YOUR RUB, GLORIFYING HIM,
AND SEEK FORGIVENESS FROM HIM.’

Imam Raazi رحمه الله says, In this Surah, Almighty Allah mentioned blessing Nabi Kareem ﷺ with three (special) blessings;

- Allah blessed him ﷺ with Divine Assistance
- Allah blessed him ﷺ with Fateh Makkah
- Allah allowed people to enter his ﷺ Deen in droves

It was then mentioned that to show gratitude for the first special blessing, glorify your Rub, and in gratitude for the second special blessing, Praise your Rub, and in gratitude for the third special blessing, make Istighfar.

When the worldly victors achieve victory and are triumphant, they celebrate with song and dance, and they oppress those whom they have triumphed over, but after the Great Victory at Makkah, the mannerism and the great ethics displayed by the Beloved Rasool ﷺ is the most unique example.

That manner was by glorifying Almighty Allah, Praising Almighty Allah, and by Dua and Istighfar.

Think and ponder upon the things in this way, and you will realise that for the rectification of thought and deeds, the world actually needs the light of the Qur'an.

The word 'Tasbeeh' literally means, to be engrossed in something, just as it has been mentioned,

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

‘Verily, during the day you have considerable tasks.’

[Surah Muzam'mil (73), Verse 7]

In other words, Tasbeeh means to be engrossed in obeying Almighty Allah. Another meaning of the word Tasbeeh is to glorify Almighty Allah.

Hamd means to praise Almighty Allah in the highest manner which is only befitting to Almighty Allah. If Tasbeeh (glorification) is combined with Hamd (Praise of Allah), then this is indeed 'Light upon Light.'

It has been mentioned in the Hadith Shareef, 'The Tasbeeh of Allah is half of the Mizaan (scale of the hereafter), and whereas this is completed by the Praises of Allah.'

It has also been mentioned that these Four phrases are very beloved to Allah; ‘Subhaan’Allahi Wal Hamdu Lil Laahi, Wa Laa ilaaha il’l-Allahu, Wa’Allahu Akbar.’ [Mishkaat Shareef]

This is because the right of a blessing is that you must praise the One (i.e. Allah) Who has bestowed upon you this blessing. It is mentioned, ‘To Praise Allah, is the essence of gratitude’ [Mishkaat Shareef]

Almighty Allah says

لِّإِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

‘If you are grateful (to Me), I will bless you with more.’

[Surah Ibrahim (14) Verse 7]

Hence, the gratitude for attaining victory and for people entering the Deen in droves is that we should praise and glorify Almighty Allah. After that the command has been given for Istighfar.

It has been mentioned in Muslim Shareef that after this Surah was revealed, our Beloved Master ﷺ used to recite these words of Hamd and Istighfar in abundance,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَتُوبُ إِلَيْهِ

The Beloved Rasool ﷺ beautifully said, ‘I make Istighfar (seek forgiveness) seventy times daily.’ Once, he ﷺ also said, I make Istighfar one hundred times daily.’ [Bukhari Shareef]

It is our belief (Aqida) that the Ambia e Kiraam (Alaihimus Salaam) are pure and free from all types of sins, in other words, they are Ma'soom.

(The question which arises here is that) In what sense then, are this Tauba (repentance) and Istighfar (seeking forgiveness)?

The answer to this is that, Rasoolullah ﷺ doing Tauba and Istighfar is by humility or in the form of Ibaadat, or because this is an action which is loved.

Thus Almighty Allah commanded His Nabi ﷺ to do this. For all the blessings which Almighty Allah bestowed upon Nabi Kareem ﷺ, he ﷺ still regarded his Ibaadat as not been enough to make the Shukr (i.e. to show gratitude) to Almighty Allah.

It is also for this reason that he ﷺ would do Istighfar. In reality, this is the humility and devotion which a perfect servant of Allah is displaying in the Court of his Creator.

A point to consider here is that when a servant asks forgiveness due to some sin, then as mentioned in the Sahih Ahadith, the Mercy of Allah descends upon him.

So what about when the Most Beloved of Allah ﷺ after fulfilling the reason for his arrival (on earth), in his most blessed manner does Istighfar, then how beautiful will be the special Mercy of Allah which descends upon him?

It has also been mentioned that Nabi ﷺ was commanded to do Istighfar as a form of Ibaadat, for Istighfar causes virtues to be elevated.

The other wisdom behind this was so that the making Tauba and Istighfar becomes a Sunnah for Ummah.

Almighty Allah says

وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

‘(O Beloved ﷺ), Seek forgiveness for the sins for your dear ones,
And for the Muslim men and Muslim women in general.’

[Surah Muhammad (47), Verse 19]

Using the reasoning from the verse mentioned above, the Mufas’sireen have explained that here the concept of forgiveness, is that you ﷺ should seek forgiveness for the sins of your Ummah.

وقيل استغفر لأُمَّتِكَ

‘And he ﷺ was commanded to ask forgiveness for his Ummah.’

[Qurtubi]

اوالمعنى استغفر لأُمَّتِكَ

‘It means that you should ask forgiveness for your Ummah.’

[Tafseer Mazhari, Tafseer e Kabbeer]

On the Day of Fateh Makkah (The Great Victory at Makkah), our Master ﷺ entered Makkah riding on his camel, and he lowered his neck with such humility ingratitude (to Allah) as he entered, that his blessed beard was brushing against the humps of the camel.

Nabi ﷺ first went to the home of Hazrat Umme Haani رضى الله تعالى عنها where he ﷺ performed eight Raka'at of Nafil Salaah and made thanked his Rub (for granting this victory).

This Surah was revealed at the time of the Hajjatul Wida (i.e. Farewell Hajj). Eighty days after this, Rasoolullah ﷺ passed from this physical world. During this period, Huzoor ﷺ strived with great intensity in Ibaadat. [Qurtubi]

The Holy Qur'an is a guide until Qiyaamat. In this Surah, it is not only the Beloved Rasool ﷺ who is being addressed, but this address is for all the Ummah after Rasoolullah ﷺ.

Thus, for those who strive in the way of Allah, should strengthen their bond with their Creator, by way of Hamd, Tasbeeh, Tauba, and Istighfar.

Whenever you receive any success when striving for the propagation of the Deen, regard it as the Grace, Mercy, Assistance and Victory from Allah, and never be proud of your planning and intelligence.

Also continue to observe your deeds and actions, so that it becomes easy to correct and rectify your errors and shortcomings.

Almighty Allah says

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

‘So, Always Fear Allah, and rectify your mutual affairs.’

[Surah Al-Anfal (8), Verse 1]

While fulfilling our rights of propagation of the Deen, we sometimes make slip-ups and errors, for man is a figure of errors, and shaitaan is waiting to ambush you.

When a man becomes successful, then his emotions and his desires usually overpower him, and he starts to be boastful of his wit and planning, or due to all his luxuries and comforts his bond with his Creator becomes a bit weak.

Continue to take stock of yourself and the moment you realise your shortcomings, acknowledge them and immediately repent in the Court of Almighty Allah.

To repent in the Court of Almighty Allah the Most Forgiving is the way of the pious people.

History bears testimony to the fact that only those people have indeed reached success, who did not make their mistakes an issue of stubbornness and ego, but rather, they acknowledged their mistakes and rectified themselves.

The Holy Qur'an spoke about a group of people who joined with the Ambia e Kiraam and performed Jihad.

While addressing them, the Qur'an referred to them as 'Allah Fearing.'

It is mentioned that even after striving for the pleasure of Allah with complete devotion, they still made the following Dua;

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي
أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

'And they said nothing else, except that they said, 'O our Rub! Forgive us our sins, and whatever excessiveness we have committed in our affairs, and keep us firm-footed, and bless us with Divine Assistance, over the nation of unbelievers.' [Surah Aal e Imran (3), Verse 147]

In this Surah, three levels of Tasawwuf and Sulook have been explained:

- Tasbeeh (Glorification)
- Praise to Allah
- Istighfar (Seeking Repentance)

When a servant makes Zikr (i.e. remembers Allah) from the depth of his heart in the morning and evening, by saying 'Allah is free from all defects' then goodness is born in his thoughts and feelings.

When he repeatedly praises and glorifies Allah, by saying 'All Praise is due to Allah' then goodness is born in his personality, and when he does Istighfar, then due to the blessings of the manifestations of the Attributes of Allah, the splendours in him being a true servant reach heights of perfection.

In this blessed Surah, it is this message which has been given that, A True Believer who strives and makes an effort for the Deen of Allah physically, spiritually and financially.

And who avoids having pride in himself, but rather, he holds fast to praising Allah and making Istighfar, Almighty Allah The Most Compassionate will forgive his sins.

Indeed Allah is Most Forgiving.

سورة اللهب

SURAH AL LAHAB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ^ط

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ^ط

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ^{لا}

وَأَمْرَأَتُهُ ^ط حَمَّالَةَ الْحَطَبِ ^ج

فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ ^ع

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. MAY BOTH HANDS OF ABU LAHAB BE DESTROYED! AND DESTROYED IS HE!

2. NOTHING WILL BE OF BENEFIT TO HIM, NEITHER HIS WEALTH NOR WHAT HE EARNED

3. HE WILL SOON SINK INTO A RAGING FIRE,

4. AND HIS WIFE AS WELL, WHO CARRIES A BUNDLE OF WOOD ON HER HEAD

5. AROUND HER NECK, IS A ROPE OF PALM FIBRES

CONNECTION & SIGNIFICANCE

Surah Al Lahab or also known as Surah Al Masad was revealed in Makkah and has three verses.

In the previous Surah, Almighty Allah gave His Beloved Rasool ﷺ glad-tidings of victory and success and this Surah Almighty Allah good news of that his enemies will be destroyed.

Even though in this Surah there is a condemnation of Abu Lahab and warning of severe punishment for him, but in reality in it is being foretold that all the enemies of Rasoolullah ﷺ and all those who make blasphemy against him, will be destroyed.

Almighty Allah says,

جَاءَ الْحَقُّ وَزَهَقَ الْبُطْلُ ۚ إِنَّ الْبُطْلَ كَانَ زَهُوقًا

‘The Truth has come, and falsehood has been destroyed. Undoubtedly, the falsehood was certainly ordained to be destroyed’ [Surah Bani Isra’eel (17) Verse 81]

It can be said in this manner that, the Tafseer of ‘The Truth has come’ is Surah An-Nasr, and the Tafseer of ‘And falsehood has been destroyed’ is Surah Al Lahab.

In Surah Nasr, it was mentioned that those who bring Imaan in Allah and His Rasool ﷺ and obey them, are blessed with success and victory, whereas in Surah Lahab it has been mentioned that those who oppose Allah and His Rasool ﷺ will face destruction and annihilation.

In the previous Surah the condition after 'Fateh Makkah' 'The Great Victory at Makkah' was mentioned, which was the period of immense success, victory and remarkable rise of Islam, whereas in Surah Lahab, the early days of the spread of Deen e Islam is mentioned.

It was a time when it was a crime to even take the name of Islam, and it was a time when only a handful of people had accepted Islam.

The wisdom behind this sequence is that at the time of victory, success and rise, to remember the difficult times, it inspires one to show gratitude to Almighty Allah further and to strengthen one's resolve.

We must be observant to the fact that Surah Nasr was revealed in Madina Munawwarah during the final stages, whereas Surah Lahab was revealed in Makkah Mukarramah in the very early stages of the spread of Islam.

Bearing this in mind, you will find that there is still such a deep connection between these two Surahs, and this is proof of the fact that the setting of the Surahs of the Holy Qur'an is only by the Will of Allah.

It is reported from Hazrat Abdullah ibn Ab'bas رضى الله عنهما that when this blessed verse was revealed,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

‘And O Beloved! Warn those your nearest and dearest ones.’

[Surah Al Shu'ara (26) Verse 214]

Rasoolullah ﷺ went to the Mount Saffa and He ﷺ called out to numerous of families from the Quraish tribe, and all of them gathered there. He ﷺ said, If I told you that there was an army behind this mountain which is about to attack you, will you confirm (belief) what I say? All of them said, undoubtedly! For we have always heard only the truth from you. He ﷺ then said, I warn (advice) you, that if you do not leave polytheism, then the punishment of Allah will befall you. On hearing this, his ﷺ uncle Abu Lahab said, did you gather us simply for this purpose? (i.e. he said this in an insulting manner). In respond to his blasphemous manner, the Beloved Rasool ﷺ remained silent, but Almighty Allah revealed this Surah (Lahab). [Bukhari, Muslim]

A question arises here; Surah Kaafiroon commences with the word ‘Qul’ (O Beloved Nabi ﷺ! You say). Furthermore, the three Surahs which follow this Surah (i.e. Surah Lahab) also commence with the words Qul. So why is it that this Surah does not begin with the word Qul?

The answer to this is that when the kuffar spoke against and rejected Allah, then Almighty Allah said, O My Beloved Rasool ﷺ! You respond to the unbelievers.

But, when the unbelievers mocked and spoke against Rasoolullah ﷺ, then Almighty Allah said, O Beloved ﷺ! Now you remain silent, for I will respond to those who blaspheme against you, (and Allah said) ‘May both hands of Abu Lahab be destroyed! And destroyed is he!’

There are many examples like this in the Holy Qur’an. (To better understand this), observe the first sixteen verses of Surah Al Qalam (Surah 68).

When the unbeliever Waleed bin Mughira said one blasphemous sentence against Rasoolullah ﷺ, then Almighty Allah took an Oath and praised the greatness and excellence of His Beloved Rasool ﷺ, and Allah divulged ten faults of that cursed person.

THE COMMENTARY OF

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

‘MAY BOTH HANDS OF ABU LAHAB BE DESTROYED! AND DESTROYED IS HE!’

Abu Lahab was known by this appellation because he was a person with very sharp features, reddish in colour. Another reason is that Lahab refers to a blaze. Hence the Holy Qur’an addressed him by his well-known appellation and at the same time informing him of his end (i.e. it will be in the blazing fire of hell).

According to Arab tradition, everyone supports and assists the close relatives, but even though he was the paternal uncle of Rasoolullah ﷺ, he had immense enmity for Rasoolullah ﷺ.

When the second son of Rasoolullah ﷺ passed from this world, then instead of sympathising with Rasoolullah ﷺ, Abul Lahab happily rushed over to the kuffar, and he said to them, Today, Muhammad (ﷺ) has become nameless. (Allah Forbid)

The blessed home of Rasool e Kareem ﷺ and the house of Abu Lahab were attached to one another. This cursed man and his evil wife would throw dirt and filth into the blessed home of Nabi Kareem ﷺ.

His evil wife was so active in her rivalry against Islam that at night she would place thorny branches outside the blessed door of Rasoolullah ﷺ so that his ﷺ blessed feet should be pierced by the thorns.

When the Beloved Rasool ﷺ and his family and supporters were secluded in the valley of Abi Taalib (Shi'b Abi Taalib), and for three years they had to face oppression and persecution, even then Abu Lahab supported the unbelievers.

When Nabi Kareem ﷺ would invite the different tribes to Islam, Abu Lahab would forbid them from listening to Nabi ﷺ, and he would pelt the beloved Nabi ﷺ with stones

One Sahabi states that once Nabi Kareem ﷺ was inviting people towards Islam, and Abu Lahab was pelting Nabi ﷺ with stones. I saw that blood oozed from the blessed body of Nabi Kareem ﷺ and was reaching his blessed heels.

Abu Lahab was from amongst the very wealthy people of Makkah. He had more than eight ser of gold bars (a ser is an old weight system which is almost 1kg).

One thing which was also foretold in this Surah was that his hands were destroyed (broken), in other words, they were of no use to him.

Even though the other kuffar raised their swords against Rasoolullah ﷺ, Abu Lahab proved to be such a coward, that he pardoned the debt of someone who owed him four thousand dirhams, in exchange for him fighting on his behalf in the Battle of Badr.

Hence, since Abu Lahab was not able to raise his sword against Rasoolullah ﷺ it has been mentioned that his hands were broken.

The word hand is also used figuratively, to mean helper or friend. It is for this reason that a very close friend is also addressed as your right hand. When his close friends and allies such as Abu Jahl etc. were killed in the Battle of Badr, it was as if he had lost his hands, who supported him against Rasoolullah ﷺ.

Almighty Allah says 'And destroyed is he'. It is from the style of the Arabic language that if something is certain to happen in the future, it is usually mentioned in the past tense.

This is why, that command of Allah which was presented by the blessed tongue of Rasoolullah ﷺ came true word for word, after a very short time.

THE COMMENTARY of

مَا آغْنِي عَنْهُ مَالُهُ وَمَا كَسَبَ

‘NOTHING will BE OF BENEFIT TO HIM,
NEITHER HIS WEALTH NOR WHAT HE EARNED.’

The Mufas'sireen have written that on the seventh day of the Battle of Badr, he was infected with a sore on his body which resembled that of plague, and within few days it infected his entire body. Blood and pus began to ooze from his body, and his flesh began to disintegrate. Even his son was afraid to go near him because he felt it was contagious. In this way, he suffered immensely and died a humiliating death.

For three days, his corpse lay outside. After that, when people began to taunt his son, he got labourers to dig a hole and then had the body pushed with sticks into the hole, and from a distance, stones (rocks) were thrown into the hole, until it was filled with stones (pieces of rock).

A child will never leave his father to suffer when he is faced with any illness or calamity, but when the punishment of Allah comes, then even the children of a Gustaakh e Rasool (Blasphemer) end up hating him in their hearts.

Look at what was foretold in the Holy Qur'an, that Abu Lahab's hands, in other words, neither did his power and strength do him any good nor did he get any help from his near and dear ones.

He died a painful and humiliating death. His corpse was stoned, and in this manner, a blasphemer of Rasoolullah ﷺ was made a sign of warning (for all to see).

Before the Announcement of Nubuwwat, two daughters of Nabi Kareem ﷺ namely, Hazrat Umme Kulthum and Hazrat Ruqay'ya were in the Nikah of two sons of Abu Lahab. When Nabi Kareem ﷺ announced his Nubuwwat, then on the command of their father, both the sons gave Talaq to them.

On giving Talaq, his son Utaibah also made blasphemy in the Court of Court of Rasoolullah ﷺ. When he did this, Rasoolullah ﷺ said, 'O Allah! Unleash upon him, a dog from amongst your dogs'.

Abu Lahab used to take special measures for the security of this son thereafter. Once while on a business trip, he stopped in Syria, so camels were made to sit on all four sides in front of him, for his protection. As per the word of the Proclaimer of the unseen ﷺ a lion appeared. It ignored the camels and attacked Utaibah, and mutilated and killed him. In that way, what his (Abu Lahab's) earnings, i.e. Utaibah was ruined. [Tafseer e Kabeer]

In this Surah, the second premonition was that his (Abu Lahab's) wealth and his children will be of no benefit to him, and it happened just it was said. He used to say, If what my nephew says is true, then I will give my wealth and children as compensation and save my life.'

The immense wealth and the sons which he was so proud of were of no use to him. In the time of his need, neither could his wealth, nor his sons benefit him.

What further damaged the thinking of Abu Lahab even more, and plunged him into defeat, was when his daughter and another two sons recited the Kalima of Nabi ﷺ and accepted Islam from the Nabi ﷺ whom Abu Lahab opposed and had enmity with, all his life.

THE COMMENTARY of

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۖ وَامْرَأَتُهُ ۖ حَمَّالَةَ الْحَطَبِ

‘HE will soon sink into a raging fire; and his wife as well,
who carries a bundle of wood on her head.’

In this Surah, the third premonition is that Abu Lahab and his wife will be thrown into the fire of hell. Even this premonition came to be because both Abu Lahab and his wife did not accept Islam. They died on kufr, so both will enter the fire of hell.

When this Surah was revealed, Abu Lahab’s wife became furious. She took a rock in her hand and went out in search of Nabi Kareem ﷺ. Rasoolullah ﷺ was by the Kaaba Shareef with Hazrat Abu Bakr Siddique ؓ. She went close, but she could not see Rasoolullah ﷺ. She began to say (to Hazrat Abu Bakr ؓ), ‘where is your friend? I have heard that he has ridiculed me.’ Hazrat Abu Bakr Siddique ؓ said, ‘I swear by the Rub of the Kaaba! Neither does he say poetry nor does he read poetry’ When she left, Rasoolullah ﷺ said, ‘An Angel veiled me, so she could not see me.’ [Tafseer e Kabeer]

One meaning of حَبَالَةُ الْحَبِّ is that she used to gather thorny brushes from the wilderness and bring it with her, to place on the path of Rasoolullah ﷺ. Another meaning is that she used to gossip so that she could further fuel the flames of enmity.

THE COMMENTARY of

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

‘AROUND HER NECK, is A ROPE of palm fibres.’

At the end of the Surah, it is said,

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

‘AROUND HER NECK, is A ROPE of palm fibres.’

مَسَدٌ refers to a rope which has been made very strong through something, be it through the fibres of dates, or coconut tree fibres, or through the wire. Hazrat Ibn Ab’bas ؓ and Hazrat Urwah ؓ etc have mentioned its Tafseer that, here it refers to a rope further strengthened by wire, which will be put onto her neck in hell.

The Fourth premonition in this Surah is that his wife will carry bundles of wood on her head, and on her neck will be a roped a noose. It happened exactly as was mentioned. All these premonitions becoming a reality were also proof that Rasoolullah ﷺ is the True Nabi.

Some Mufas'sireen wrote that once she was carrying the thorny bundle of wood on her head, which was tied with rice fibres. She had wrapped the other end of the rope around her neck, and the bundle of wood fell backwards, and that rope became the noose around her neck. There was none in the wilderness to help her. She was strangled by the same rope and died in this way.

In this blessed Surah, the believers have been taught that we should never be lenient and kind towards any cursed person who insults Rasoolullah ﷺ, but we should hate such a person, and we should inform the people of his faults, so that the people may keep away from such a person.

We also learn here a valuable lesson, that no matter how powerful a leader a person may be, but when he makes blasphemy against Rasoolullah ﷺ, he will be destroyed.

Those who are the rejecters of the truth always think that their wealth and all their facilities will help them to fight against Haq (righteousness), and they think that these are the things which gives man honour and status, whereas the Holy Qur'an has made it very clear, that Allah and His Rasool ﷺ are truly worthy of being loved.

In comparison to them, all the worldly entities, wealth, children, power and status, etc. are volatile and without any real benefit. True honour is in accepting Allah and His Rasool ﷺ and by following the path of righteousness.

سورة الاخلاص

SURAH AL-IKHLAAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَلِدْ^{لَا} وَلَمْ يُولَدْ^{لَا} ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. SAY YOU, HE IS ALLAH, HE IS ONE
2. ALLAH IS WITHOUT NEED (THE DIVINE FULFILLER OF EVERY NEED)
3. NEITHER HAS HE ANY OFFSPRING, AND NOR IS HE BORN OF ANYONE (HE IS DIVINELY SELF-EXISTING)
4. AND THERE IS NONE WHO IS EQUAL (PARTNER) TO HIM

VIRTUES of this SURAH

Surah Al Ikhlaas was revealed in Makkah and has four verses. According to the view of some Ulama, it was revealed In Madinah Tayyibah. The learned research scholars have mentioned that this Surah was revealed twice, once in Makkah and the second time in Madina Munawwarah. It is the saying of the Beloved Rasool ﷺ that this Surah holds the reward of recitation of one-third of the Qur'an. [Bukhari, Muslim]

There was a Sahabi (Beloved Companion) who always recited Surah Ikhlaas after completing the Qira'at at the end of every Raka'at in Salaah, whenever he led the Jama'at (congregational prayer). He was asked his reason for doing this, and he replied that; The attributes of The Compassionate (i.e. Allah) have been explained in this Surah. Thus, it is for this reason that I love it dearly. This was mentioned to Rasoolullah ﷺ, so the Beloved Rasool ﷺ said, Inform him that Almighty Allah loves him as well. [Bukhari, Muslim]

It has been reported in another Hadith Shareef concerning an Ansari Sahabi, that before reading any Surah in Namaaz, he would recite Surah Ikhlaas. After being asked about this, he said in the Holy Court of Rasoolullah ﷺ, Ya Rasool'Allah ﷺ! I love this Surah dearly. The Beloved Master ﷺ said, Your love for it has made you a Jannati (dweller of Paradise). [Bukhari]

The Beloved Rasool ﷺ said, Are you incapable of reciting one-third of the Qur'an at night. The Sahaba e Kiraam said, How will we be able to recite one-third of the Qur'an at night? He ﷺ said, The recitation of Surah Ikhlaas is equal to the recitation of one-third of the Qur'an. [Muslim]

Once a person presented himself at the Blessed Court of Sayyiduna Rasoolullah ﷺ and mentioned his financial difficulties. Sayyiduna Rasoolullah ﷺ said, When you enter your home, convey Salaam to those that are present therein, and when there is none present in the home, then convey Salaam upon me, and then recite Surah Ikhlaas once.

This person did accordingly, and Almighty Allah blessed him with such abundance in his sustenance, that he would even assist his neighbours from this wealth. [Tafseer Qurtubi]

CONNECTION & SIGNIFICANCE

Before this, in Surah Kafiroon, the announcement of only Allah being worthy of worship was made numerous times. Thus, it was necessary to tell the people about the only One who is worthy of worship, so that the indication may be completed. And after this those who still do not believe will be deprived of the generosity and kindness of the Distributor of Kauthar ﷺ and from the victory and help from Allah, and their sign will be wiped out (from this earth), as they become the companions of Abu Lahab in the raging flames (of hell).

This Surah also has a special connection to Surah Al Kauthar. In Surah Al Kauthar Almighty Allah Himself condemned the enemies of Rasoolullah ﷺ and called them أَكْفَرُ (In other words, one deprived of all goodness). In this Surah, Almighty Allah says to His Beloved Rasool ﷺ 'Qul' (Say you), In other words, (Almighty Allah is telling Nabi ﷺ O My Beloved ﷺ! You refute those people who associate partners with Me; those who say that I have wife and children, and those who say false things about Me. In other words (it is as if

Almighty Allah is saying), You proclaim My Divine Excellence, and I will publicise your excellence.

If we carefully ponder on the discussion in Surah Al Lahab, then this reality becomes very evident, that Abu Lahab and his comrades did not realise the (any real knowledge) of Almighty Allah, and they denied (i.e. refused to accept) the most rational proof (sign) of knowing Allah, when they rejected the word of Rasoolullah ﷺ, due to which they were annihilated. In this Surah, it has been explained that if we wish to be saved from annihilation and devastation, then we should strive to acquire the Ma'rifat of Allah, and if we wish to attain the Ma'rifat of Allah, then you will have to come into the Mercy of Rasoolullah ﷺ.

SHAAN-E-NUZUL

When the Exalted Rasool ﷺ stood on Mount Saffa and proclaimed;

قولوا لا اله الا الله تفلحوا

‘Say, there is none worthy of worship besides Allah;
you will receive salvation.’

This caused panic among the polytheists of Makkah. A barrage of (baseless) questions was posed to him from all sides. Someone said, what is Allah’s genealogy? Someone else asked, what is your Rub made of? Is He made of gold, silver, iron or wood? Some other person asked; what does He eat and drink? From whom did He inherit the power of being Rub (The Almighty)? Who is His successor? In response to these questions, Almighty Allah revealed this Surah (Ikhlaas), and by explaining His Being and Attributes, He opened the path to Ma'rifat. [Tafseer Khaza'in ul Irfan]

Hazrat Abi bin Ka'ab رضي الله عنه says that the Mushrikeen (polytheists) said to Nabi Kareem ﷺ, Explain the genealogy of your Rub. On this, Almighty Allah revealed this Surah. [Tirmizi]

Before the Blessed Arrival of Nabi Kareem ﷺ the reign of polytheism was present everywhere. The idol-worshippers were immersed in worshipping dozens of false gods. Even after accepting Allah as one, the Christians claimed that Hazrat Esa Alaihis Salaam was the son of the Almighty, and the Jews claimed that Hazrat Uzair Alaihis Salaam was the son of the Almighty.

The Zoroastrians (fire-worshippers) worshipped fire, and the Saabi (also known as the Saabi'un) worshipped the stars. The Mushrikeen of Makkah referred to the Angels as 'The Daughters of Allah,' while some totally rejected the existence of Allah (i.e. the atheists).

This Blessed Surah was revealed to explain the correct and proper belief in Allah and His Divine attributes, and to expose all types of deviancy. One of the wisdoms that can be understood by this Surah being at the end of the Holy Qur'an is that since in this Surah the concise yet comprehensive introduction about the Being and Attributes of Almighty Allah, is present in it.

The word 'Qul' (Say you) gestures towards the Nubuwwat and the Risaalat of the Beloved Nabi Kareem ﷺ. Thus, in the sense of it being the essence of the fundamental Beliefs, it is found at the end of the Holy Qur'an.

THE WORD ‘QUL’ AND EXCELLENCE OF RASOOLULLAH ﷺ

Almighty Allah commenced the Surah with the word قُلْ (Qul ‘Say you’). Before this, the situation was such that when the people noticed any special splendour in any pious servant, they assigned him as a partner to Allah. Almighty Allah blessed His Beloved Rasool ﷺ with ‘Al Kauthar’ meaning, abundant special splendours and excellence, and commanded him to announce His (Allah’s) Tauheed (Divine Oneness).

In other words, O Beloved Rasool! O, Perfect Servant! Announce my Tauheed (Divine Oneness) and My Divine Majesty, for I have blessed you with such power that when you point towards the moon, it splits into two pieces, and if you wish, then you point towards the already set sun and it appears again, you give a command and pebbles proclaim the Kalima, and when you wish, then springs of water flow from your fingers, If you stretch your hand, you may take hold on to a bunch of grapes in Paradise, and as you stand on the earth you observe the Fountain of Kauthar, whereas while standing on the earth, you look beneath it into the graves, you have been blessed with such knowledge of the unseen, that from the beginning of creation until the dwellers of Paradise enter Paradise and the inmates of hell enter hell, everything is before your holy sight. You have been blessed with the knowledge of مَا كَانَ وَمَا يَكُونُ ‘All which has happened and which is to happen (i.e. past, present and future), you have been made a witness, and the crown of being Mercy unto the Worlds has been blessed to you, and you have been made The Sun Which Brightens; so even after being blessed with such splendours and exaltedness, when you say لَا إِلَهَ إِلَّا اللَّهُ ‘There is none worthy of worship besides Allah’, then none will have the audacity to take you as a partner to Allah, or to claim that you are the Almighty.

TRUE DEVOTION & SINCERITY IN LOVE & OBEDIENCE

The famous name of this Surah is Surah Al Ikhlāas, The word 'Ikhlāas' to make pure (i.e. to be sincere). Here, the essence of the word 'Ikhlāas' is to (sincerely) believe in Allah as One, and to accept only Allah as being worthy of worship, meaning that only Allah must be worshipped, and you should love Allah and His Beloved Rasool ﷺ most.

Almighty Allah says

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

‘Say you, If you fathers, and your sons, and your brothers, and your wives, and your kinsfolk, and the wealth which you have earned, and that dealing in which you fear loss and the houses of your choice; if all these things are more beloved (more precious) to you than Allah and His Rasool and fighting in His path, then wait until Allah imposes His Command; And Allah does not guide the transgressors.’
[Surah At-Tauba (9), Verse 24]

It is a natural trait that a person wishes to know more about. Whom he worships and loves. He wants to learn about His Attributes. When a servant knows properly about His Divine Being and Attributes, then he will be able to have true love and truly obey.

To acquire this knowledge is the foundation of strong faith. When a person knows about his Creator, he will truly love his Creator, and when he loves his Rub, then the result of that is he will love Rasool e Kareem ﷺ, and he will strive to obey him ﷺ.

Almighty Allah says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
 ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

‘O Beloved! Say you, O People! If you (truly) love Allah, then become obedient to me, Allah will make you His Beloved, and (He) will forgive your sins; And Allah is Most Forgiving, Most Merciful.’ [Surah Aal e Imraan (3) Verse 31]

In other words, those being addressed are the ones who claim to love Almighty Allah. They are being told that, if you are true in your claim, then follow (obey) Nabi Kareem ﷺ.

It can also be said in this manner that, the true and real result and essence of knowing Allah and loving Allah can be seen through obeying and loving Rasool e Kareem ﷺ. It is the obedient to Rasoolullah ﷺ which affords one the manner and realisation of obeying Almighty Allah.

Almighty Allah says

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ

‘Whosoever obeyed the command of The Rasool; Verily he has obeyed the command of Allah.’ [Surah An-Nisa (4), Verse 80]

The Beloved Rasool ﷺ himself explained that the primary and fundamental condition of Imaan is to love him ﷺ more than all others. It is the Blessed word of Rasoolullah ﷺ that,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدَيْهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you can be regarded as a true believer until I become more beloved to him than his parents, his children, and all the people.’
[Bukhari, Muslim]

The Holy Qur’an has mentioned certain virtuous deeds that allow one to receive Allah’s love. For example;

وَاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

‘And in Allah’s love; to give from the wealth which you dearly cherish, to (your) close relatives and to the orphans and the destitute.’ [Surah Al-Baqarah (2), Verse 177]

Almighty Allah says

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

‘And they serve food, out of love for Him, to the destitute, the orphans and the captives.’ [Surah Ad-Dahr / Al Insaan (76) Verse 8]

The gist is that love for the Beloved Rasool ﷺ and performing virtuous deeds is a sign of having love for Almighty Allah.

THE CORRUPT BELIEF OF THE POLYTHEISTS

It is mentioned in the Holy Qur’an that the Mushrikeen (polytheists) also believed in Allah, but in their minds, they did not have the proper concept concerning Almighty Allah.

Almighty Allah says,

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ ۚ فَإِنِّي يُؤْفَكُونَ ﴿٦١﴾

‘And if you ask them, Who created the skies and the earth, and commissioned the sun and the moon to (their) duty, they will surely say, ‘Allah.’ So why then are they opposing?’ [Surah Al-Ankabut (29), Verse 61]

Almighty Allah says

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَ
الْأَبْصَرَ وَ مَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

‘Say you, Who blesses you with nourishment, from the sky and the earth? Or Who is it that has Divine Control over the eyes and the ears (i.e. over your hearing and sight)? And Who is it that brings out the living from the dead, and brings out the dead from the living? And Who is it that regulates all affairs? So they will now say, ‘Allah.’ Say you, Why then do you not fear (Allah)?’ [Surah Yunus (10), Verse 31]

Even though knowing all this about Almighty Allah, the polytheism and deviation were because they regarded the idols as equal to Allah. Thus, they also regarded their idols as worthy of worship. It has been mentioned in the Holy Qur’an that on the Day of Qiyaamat, the Mushrikeen will say;

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

‘By Allah! Indeed we were clearly astray when we used to consider you as being equal to the (Rub) Sustainer of the Worlds.’ [Surah Ash Shu’ara (26) Verses 97-98]

They also asked how was it possible for there to be only one Allah for such a huge creation? They said,

أَجْعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٣٨﴾

‘Has he made all the gods into one god? Verily,
This is very strange thing.’ [Surah Saad (38), Verse 5]

The Holy Qur’an also mentions this state (view) of theirs;

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ط

‘We only worship them (i.e. idols), so that they may take us take
us closer to Allah’ [Surah Az-Zumar (39) Verse 3]

They did not just accept the idols as intercessors, but they regarded them being worthy of worship, and they took their idols as partners to Almighty Allah.

Almighty Allah says,

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ
بِرَّعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۚ

‘And from the crops and animals which Allah created, they merely
made Him a shareholder in it. So they said, ‘This (share) is for Allah’,

according to their view, and this (share) is for those whom we ascribe as partners (to Allah, i.e. the idols).’ [Surah Al An’aam (6) Verse 136]

From these verses, we have ascertained that the Mushrikeen were not willing to accept Allah as One without any partner. This was because they believed them to be equal in Being and Attributes to Allah, and they worshipped them as well.

One important point to note is that the Mushrikeen did not simply believe that the idols were partners to Allah, but they regarded them in contrast to Allah, and due to them (the idols), they would swear at Almighty Allah, and they did not feel any shame in doing this.

It is for this reason that Muslims were commanded:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا
بِغَيْرِ عِلْمٍ ط

‘And swear not at those (i.e. the idols) whom they worship besides Allah, for they will then be blasphemous towards Allah’s Divine Excellence, in hostility and ignorance.’ [Surah Al An’aam (6) Verse 108]

THE COMMENTARY of

هُوَ اللَّهُ أَحَدٌ

‘HE is Allah; HE is ONE.’

The Holy Qur’an negated and refuted the false ideology of the Mushrikeen and all the other false religions; and in numerous places and explains in numerous ways Allah’s Being and Divine Attributes.

Almighty Allah says

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

‘Allah’; ‘There is none worthy of worship beside Him. He is Self-Alive, and the One Who keeps all others established; neither does He slumber nor does He sleep. To Him Belongs everything which is in the skies, and everything which is on the earth. Who is that, can intercede with Him, except by His Divine Command (i.e. permission)! He knows whatever is before them and whatever is after them, and they do not acquire anything from His Knowledge, except as much as which He Wills. His (Magnificent) Throne (i.e. His Divine Knowledge

& Divine Power) encompasses the skies and the earth; And protecting them, is not strenuous for Him. And it is He (Alone) who is The Most Supreme, The Most Exalted.’ [Surah Al Baqarah (2), Verse 255]

In another verse Almighty Allah says

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ط
هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ دَلِكُمْ مِّنْ شَيْءٍ ط

‘It is Allah, who created you, and then granted you sustenance, then he will cause you to die, then (again) He will give you life. Is there any from among those whom you take as partners (to Allah), that can do even a little from these things.’ [Surah Ar-Rum (30) Verse 40]

Almighty Allah says

أَمَّنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً ع
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ ع مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ط
إِلَٰهٌ مَّعَ اللَّهِ ط بَلْ هُمْ قَوْمٌ يَعِدُونَ ﴿٦٠﴾

‘Or, He who created the skies and the earth, and Who caused water to rain down from skies for you; Then through it, We caused fascinating gardens to blossom, (whereas) it was not within your power to cause its trees to grow. Is there any other, worthy of worship besides Allah? Rather, they are a nation who has fled from the path (of righteousness).’ [Surah An-Naml (27), Verse 60]

Almighty Allah says

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۚ فَآَنِي تُؤْفَكُونَ ﴿٦٢﴾

‘That is Allah, your Rub! The Creator of all things; there is none worthy of worship beside him; So why then are they opposing.’
[Surah Al-Ghafir (40), Verse 62]

Once, an atheist asked Sayyiduna Imam Azam Abu Hanifa رحمہ اللہ what proof he had for Existence of Allah. The Imam said, What would you say if I had told you that a tree cuts itself up, and planks were made from its wood by themselves. And then by itself if joined together to build a ship, and then began to sail on the sea, and without any captain or sailors, the ship sailed itself through storms and finally reached its destination.

He said, How is this possible that a tree can cut itself up and become planks by itself and then by itself join together to build a ship, and then how can the ship sail without any captain or sailors through a storm and then finally reach its destination? He (Imam Azam) said, when a little boat cannot be made by itself and without anyone to control it, it cannot steer, then how is it that such a huge universe came into existence by itself and how then can the entire system and organisation of this universe work by itself, without any to control it?

The Creator’s Zaati Name (i.e. Name of His Self) is ‘Allah.’ When we call Him Allah, then all His Divine attributes are gathered in this Name. This Surah is the essence and gist of all the teachings of Tauheed (The Oneness of Allah). Thus, the Sea of the Ma’rifat of Allah being mentioned in only four verses is like gathering the entire

sea into a goblet. Almighty Allah said, قُلْ هُوَ اللَّهُ أَحَدٌ, 'Say you, He is Allah, He is One.'

The meanings of the word 'Ahad' are 'One,' 'Single,' 'Unique' (etc.). 'Ahadun' refers to The One who has none like Him in any way, in other words, The One who is absolutely Unique in Being, Attributes, and Splendours. Another meaning or sense of being One and absolutely Unique could also be that He always was and will always be in existence. When there was none other in existence, He existed. It is not possible for another to also exist for from always, like Allah, because Allah is Unique in His Being and Divine Attributes. If any other is exactly equal to Him in any of His Divine Attributes, then it will not be possible for Him to be Unique, and this is Muhaal (absolutely impossible).

THE COMMENTARY of

اللَّهُ الصَّمَدُ

Allah is WITHOUT NEED (THE DIVINE Fulfiller of EVERY NEED)

The meaning of 'Samad' is referring to Him Who is not dependent on any, and everyone (and everything) is dependent on Him. He is One who is the Creator and Owner of everyone, and the One towards Whom all turn to in their difficulties and distress. The demand of Him being 'Samad' is that He Alone is worthy of worship because man truly must only worship Him, whom he is dependent upon at every moment; and one who is dependent on any other can never be worthy of worship.

For those who study the Holy Qur'an, a question can come into their minds that Almighty Allah attributed some of His Attributes towards His Servants. For example,

- He referred to man as seeing and hearing [Surah Ad-Dahr, Verse 2]
- He referred to man as being alive [Surah Al-Ambiya, Verse 30]
- He referred to them as 'Momin' [Surah Al-Hujurat, Verse 10]
- He referred to Hazrat Yusuf Alaihis Salaam as being Hafeez and Aleem [Surah Yusuf, Verse 55]
- He referred to Hazrat Jibra'eel Alaihis Salaam as the giver of a son [Surah Maryam, Verse 19]
- He referred to the Angels and people as helpers [Surah At-Tahreem, Verse 4]
- He referred to Nabi Kareem ﷺ as Ra'oof and Raheem [Surah At-Tauba, Verse 128]
- He referred to Nabi Kareem ﷺ as Shaheed (as in Witness) [Surah Al-Baqarah, Verse 143]
- He referred to Nabi Kareem ﷺ as Shaahid (as in Haazir Naazir) [Surah Al-Ahzaab, Verse 45]
- He referred to Nabi Kareem ﷺ as a helper [Surah Al Ma'idah Verse 55]
- He referred to Nabi Kareem ﷺ as one who enriches [Surah At-Tauba, Verse 74]

So, they may ask, why is this not 'Shirk' (associating partner with Allah)? Also, what is the ruling in Shariah about asking assistance (help) from the Ambiya and the Awliyah?

(In response to this) We must first understand, what is Shirk? It is written in Sharah Aqaa'id Page 16;

الْإِشْرَاقُ هُوَ اثْبَاتُ الشَّرِيكَ فِي الْأُلُوهِيَّةِ بِمَعْنَى جُوبُ الْوُجُودِ كَمَا لِلْمَجُوسِ
أَوْ بِمَعْنَى اسْتِحْقَاقِ الْعِبَادَةِ كَمَا لِلْعِبَادَةِ الْأَصْنَامِ

'In other words, Shirk means to equate anyone in Oneness (to Allah), in the sense of a Compulsory existent partner (to Allah). Just as the Majoos (fire-worshippers) do; or in the sense of regarding another as being worthy of worship, just as the idol worshippers do by worshipping idols.'

We have thus ascertained that 'Shirk' actually means to regard any other as Waajib ul Wajood (i.e. Whose Existence in Absolutely compulsory, and One Who if from always and for always), or to regard any other as being worthy of worship.

The teaching of the Qur'an is that the above attributes are Zaati Attributes of Allah (i.e. His Self-Attributes), they always be and always will be, they are without and limits, whereas these attributes have given to the Ambia e Kiraam by Almighty Allah, so they are Ataa'i, (i.e. given by Allah and not Self-Attributes). These attributes which have been given to them by Almighty Allah are Mumkin (possible), Haadith (Creation), restricted and limited. To still regard it as 'Shirk,' even though there are so many differences, is (sheer) ignorance.

There are more differences on the issue of asking help from the beloved servants of Allah. Let's move away from obstinacy and partiality, by trying to understand this issue in the light of the Holy Qur'an.

Isti'aanat (seeking help) is in two categories;

- Haqeeqi – Actual
- Majaazi – Representational

Haqeeqi Isti'aanat is to ask help from someone regarding him as being Self-Capable to assist, as the absolute helper. In other words, to have this belief that he is helping you without being given this capability by Allah, but rather, he has the Self-Capability and power to do this. To hold such a belief for any other than Allah is 'Shirk', and no Muslim has such a belief concerning the Ambia e Kiraam عليهم السلام and the blessed Awliyah.

Majaazi Isti'aanat is to ask someone for help regarding them as the means to Allah's Help and as a means to attain this blessing, and a medium (Wasila) to fulfill one's needs.

In other words, we have this Aqida (belief) concerning them, this is Allah's servant, who is capable or helping us by the pleasure of Allah and by that capability which Allah has bestowed upon him.

This is correct (i.e. valid), and is proven from Qur'an and Hadith. Here are some examples from the Holy Qur'an;

- Hazrat Musa عليه السلام made Dua for his brother Hazrat Harun عليهم السلام to be made his Helper, which Almighty Allah accepted. [Surah Ta Ha, Verse 36]
- Hazrat Esa عليه السلام asked the help of his disciples. [Surah Aal e Imran Verse 52, Surah As-Saff Verse 14]
- The Believers have been commanded to take assistance through Sabr (patience) and Salaah (Namaaz). [Surah Al-Baqarah, Verse 153]
- Hazrat Zul-Qarnain asked the help of the people. [Surah Al-Kahf, Verse 95]
- Muslims have been commanded to be helpers in Virtuous work. [Surah Al-Ma'idah, Verse 2]

At one place Almighty Allah mentions the pious believers and the Angels as helpers (aides), with these words,

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٦٦﴾

‘Verily, Allah is his Guardian; and Jibra’eel, the pious believers, and subsequently the Angels are his aides.’

[Surah At-Tahreem (66), Verse 4]

In another place Almighty Allah refers to Rasool ﷺ and the pious believers as our helpers (i.e. guardians),

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

You have no friends (i.e. Guardians) except Allah and His Rasool, and the believers, who establish Namaaz (Salaah) and give Zakaat, and who bowed down before Allah. [Surah Al-Ma'idah (5) Verse 55]

From these evidences, that the Actual Helper and True Helper in times of need and distress is Allah, and by His bestowal, even His Beloved servants are helpers. Thus, to ask help from and through the beloved servants of Allah regarding them as the manifestation of Allah's help is not 'Shirk' (polytheism). [Islami Aqaa'id, Page 15 – summarised]

One should embed this Aqida (belief) in the mind, that every creation is dependent on Almighty Allah for his every quality and capability.

The true Mujad'did Aala Hazrat Imam Ash Shah Ahmed Raza Khan Muhad'dith Bareilvi رحمه الله عليه in his distinguished work, Barkaat ul Imdaad Li Ahlil Istimdaad' says,

'Look at this Isti'aanat alone, in the sense where it is regarded as being 'Shirk' for anyone other than Allah. In other words, if help is sought from him (i.e. the one other than Allah) by regarding him as having self-capability and being The Absolute Lord (then this is shirk). In the same sense, if help is sought for treatment of an illness

from a doctor or through medication, or if in order to remedy ones need, one goes to a wealthy person or a king, or in order to solicit justice, if one goes to a court or fights a case, or if one takes the help of someone in his daily chores; which indeed all those who oppose (asking help from other than Allah), definitely do on a daily basis, by taking and requesting (such services) from their wives, children, and servants; for example; by saying, bring a certain thing, or cook the food; then all of this will be regarded as absolute ‘Shirk’, if one does this believing that they perform all these tasks with their self-capabilities and self-power without the bestowal of Almighty Allah. So what doubt is there in it being open kufr and Shirk? And in the sense where it is not regarded as ‘Shirk’ to seek assistance from all of them, by accepting them as the manifestation, means and medium to Allah’s Help. Then in the same sense, how can it be regarded as ‘Shirk’ to seek assistance from the Honourable Ambia and the Exalted Awliyah?’

When we seek assistance from our Master ﷺ or any Sahabi ﷺ or from any Wali of Allah, then we do this believing that Almighty Allah has blessed them with the power and capability to assist us, and they will assist us by the power bestowed upon them by Allah, and by the Will and Pleasure of Allah. If Allah does not Will, then they cannot assist us. Thus, to regard the beloveds of Allah as helpers and having the (Allah given) capability to assist us is definitely not shirk, because as the Actual Helper, Almighty Allah helps us with His Divine Help, being free and not dependent on any in the creation, whereas the Ambia e Kiraam and the Awliyah e Izaam are the helpers of the believers by Allah’s Bestowal, and all of them are dependent on Allah’s Grace and Mercy. Thus, the capabilities and powers are dependent on Allah’s Permission.

THE COMMENTARY of

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣٦﴾

‘NEITHER HAS HE ANY OFFSPRING, AND NOR IS HE BORN OF ANYONE
(HE IS DIVINELY SELF-EXISTING).’

Almighty Allah says,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ط

‘And the unbelievers said, Rahmaan (The Most Compassionate), has
adopted children.’ [Surah Maryam (19), Verse 88]

The mushrikeen (polytheists) use to refer to the Angels as the daughters of Allah. The Jews referred to Hazrat Uzair عليه السلام as the son of Allah, while the Christians referred to Hazrat Esa عليه السلام as the son of Allah. All these corrupt views have been refuted in Surah Ikhlāas.

In the beginning, it is mentioned that, Allah is One, and that Allah is without need. Here, the gist is that Almighty Allah is Waajib ul Wajood, i.e. His Self-Existence is compulsory, always was and always will be.

This was said because children are the same species as the father, so (according to them) if Almighty Allah had children (Allah Forbid), then it would mean they too would have had to be Waajib ul Wajood and Qadeem (uncreated), and that which is born (i.e. created) can never be Waajib ul Wajood and Qadeem.

The fact that something is born is evidence that it did not exist before. Thus, Almighty Allah is free from children (i.e. He has no partners).

If one looks at this issue logically, then one will understand that people need children so that someday they will be of assistance to them or support them, and so that after his death, they may become his successors. Almighty Allah is free from destruction, and His Existence is continuous. So, again Allah is not dependent on anyone or anything. The summary of this discussion is that Allah is free and will always be free of having children.

THE COMMENTARY OF

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

‘AND THERE IS NONE WHO IS EQUAL (PARTNER) TO Him.’

In this Surah (Al Ikhlāas) all types of ‘Shirk’ have been refuted, and this verse has been presented as the gist of explaining all Allah’s Divine Attributes. The meaning of كُفُوًا is equal, contemporary, on par with and a contender. So, it can be understood that when Almighty Allah has no equal (i.e. partner) and is not dependent on anyone or anything, and is free from children, then how can anyone or anything be equal to Him in any way? This verse refutes those unbelievers who worshipped idols regarding them as equals (partners) to Almighty Allah.

The Ulama have mentioned that at times ‘Shirk’ can be in numbers also. By saying, **أَحَدٌ** all the doors of shirk have been closed. ‘Shirk’ is sometimes by excellence and status, and by saying **الصَّمَدُ** the door to this too has been closed. ‘Shirk’ can sometimes occur in ‘Genealogy’, so by saying **لَمْ يَكُنْ لَكَ يَدٌ وَمَنْ يَكُنْ** this was refuted, and ‘Shirk’ can sometimes occur in acts and influence, so by saying, **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** this too was refuted. Due to this comprehensive declaration on the Aqida discussing Tauheed (Oneness of Allah), this Surah is known as Surah Al Ikhlāas.’ [Tafseer Azeezi]

To ascribe children or any partner to Allah is equivalent to swearing at Allah (i.e. blasphemy). It is reported on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, Almighty Allah says, The son of Adam lies against Me, whereas he did not have the right to do that, and he swore at me, and he had no right to do so. Him telling a lie against me is that he says, I will not be able to create him (cause him to rise) again, whereas I have no difficulty in creating him for the second time, just as I created him initially. Him swearing at me means that he says, Allah has children, whereas I am Alone (without a partner), I am independent. Neither am I the offspring of anyone and nor do I have any offspring. And there is none who is like me (in any way). [Bukhari, Book of Tafseer]

سورة الفلق

SURAH AL-FALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. SAY YOU, I TAKEN REFUGE IN HIM, WHO IS THE CREATOR OF DAWN

2. FROM THE MISCHIEF (EVIL) OF ALL HIS CREATION

3. AND FROM THE EVIL OF THAT WHICH CASTS DARKNESS, WHEN IT SETS

4. AND FROM THE MISCHIEF (EVIL) OF THOSE WOMEN, WHO BLOW INTO KNOTS

5. AND FROM THE EVIL OF THE JEALOUS ONE, WHEN HE IS JEALOUS OF ME

CONNECTION & SIGNIFICANCE

According to the proper view, Surah Al Falaq was revealed in Madinah Munawwarah and has five verses.

The Qur'an commences with Surah Faateha which is an Imaan enlightening Dua. In it, we ask Dua to remain steadfast on the Path of Righteousness (Siraat e Mustaqeem), in response to which, all the Surahs of the Holy Qur'an serve as beacons for the believers, up to the point wherein Surah Ikhlaas the gist of Believing in the Oneness of Almighty Allah has been explained.

There was now the need to seek from Allah the blessings to remain steadfast on the Siraat e Mustaqeem and to seek refuge in powerful protection for the treasures of Tauheed and Risaalat. In other words, in Surah Ikhlaas the wealth of Imaan was blessed to us, and now the way to protect this treasure is being mentioned. Towards the final parts of the Holy Qur'an, Almighty Allah revealed these two Surahs. These two Surahs are known as Mu'awwaditain, in other words, 'Surahs of Refuge.'

It is a general observation that a person seeks refuge from every such thing which is the cause of harm to him, and he seeks refuge from one whom he knows can grant him refuge and protect him. If we face any danger outside, then we seek refuge in our homes, if we fear harm due to illness, then we seek the assistance of a good doctor, thus based on the type of difficulty we encounter, we seek refuge accordingly.

When Almighty Allah cursed Iblees (shaitaan) and banished him,

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

‘He said, “So I swear by that, by which You cast me astray,
I will surely stalk them, waiting on Your straight path.’

[Surah Al-A’raf (7), Verse 16]

ثُمَّ لَأَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ
شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

‘Then surely I will accost them, from in front of them, and from
behind them, and from their right and their left; and You will find
most of them to be ungrateful.’ [Surah Al A’raf (7), Verse 17]

The Awliyah e Kiraam have mentioned that, Since you are battling
such an enemy whom you cannot see, yet he can see you, then you
should take refuge in your Rub (Creator) who is Most Powerful, and
who sees your enemy, yet your enemy cannot see Him. Your Rub has
the Divine Power to save you from this enemy of yours.

In Surah Falaq and Naas, (when a servant recites it) then firstly, he is
acknowledging that he is reliant and in need in the sense that, O
Allah! O, my Creator! I do not have the ability or strength to fight
shaitaan or to save myself from him. Thus, I am seeking refuge in
Your Divine Power.

This unique connection between the servant and the Creator is the foundation and reality of true servitude. In Surah Ikhlaas the meaning of ‘Samad’ was explained as, He Who is Independent of all, and towards Whom are all dependent.

From this, we can also realise this connection, that in the previous Surah, Allah being Divinely Independent was explained, and in this Surah, for this reality to be understood in a practical form, the servants are being taught the courtesy of being needy in the Court of Allah. If a servant does not regard himself as lowly and dependent in the Court of Almighty Allah, he will never be able to seek salvation. It must be noted that he will also not be able to attain salvation but only uttering these words with the tongue.

SHAAN-E-NUZUL

Surah Falaq and Surah Naas were both revealed at once, when the Jew Labeed bin A’sam and his daughters did jadu (black magic) on Nabi Kareem ﷺ. And there were some effects of it on the blessed body and visible limbs of the Beloved Rasool ﷺ (i.e. there were signs of weakness in the eyes of the people). There was, however, no effect of it on the heart, intellectual capacity or in the conviction of Nabi Kareem ﷺ. After few days had passed, Hazrat Jibra’eel Alaihis Salaam arrived and said, a Jew has done black magic on you, and the things used to do the jadu have been placed under a rock in the such and such well. Nabi Kareem ﷺ sent Hazrat Ali ﷺ (to the well). He ﷺ removed the water from the well and lifted up the rock and there he found the things on which the jadu was done. This consisted of a string which had eleven knots on it. This was brought to Nabi Kareem ﷺ. Almighty Allah revealed these two Surahs. Both these Surahs together have eleven verses.

As each verse was recited, one knot would be open, and in this manner, all eleven knots were opened, and the Beloved Rasool ﷺ became completely well.

Great virtues of these two Surahs have been mentioned in the Ahadith e Mubarakah. Hazrat Uqba bin Aamir ؓ says that I was on a journey with Rasoolullah ﷺ when suddenly we were enveloped by darkness and a cyclone came upon us.

The Beloved Rasool ﷺ began to seek refuge through Surah Falaq and Surah Naas, and he ﷺ said, O Uqba! Seek refuge (safety) through both these Surahs, for the one seeking protection cannot achieve security from anything else compared to these two Surahs. [Abu Dawud]

THE COMMENTARY of

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

‘Say you, I taken refuge in Him, Who is the Creator of Dawn’

The meaning of Rub is, ‘Sustainer,’ ‘One Who Guides and shows Kindness,’ ‘The Creator and Divine Owner.’ The literal meaning of the word ‘Falaq’ is to tear apart (i.e. cut through). Here, it refers to the morning, which tears out, or cuts through the darkness of night. This has also been explained as one of the Attributes of Allah is, One who causes the day to break out.

One Tafseer mentions that ‘Falaq’ refers to the bringing of the entire creation into existence. Allama Sayed Mahmud Al Aalusi writes, ‘The meaning of the word Falaq is generalised. All the Mumkin (possible

things) and things which are existing (in creation) are included within it, for Almighty Allah with the creative light brought out the non-existent things to come into existence.’ [Tafseer Roohul Ma’ani]

One reason in asking Almighty Allah for refuge through this attribute is so that the servant may realise that, Allah Almighty, Who has the Divine Power to remove the darkness of night from the universe, is verily able to remove by His Divine Power, my problems, and hardships.

Another reason is this that the darkness of the night usually serves as a means of cover for those who commit crimes and mischief, and the breaking of dawn (morning) removes these dangers. In other words, in this, there is a sign, which you should seek refuge from Allah, and Allah will remove all your fears and dangers.

The third reason is that this is a time which the pious spend in Dua and Istighfaar. Thus to seek refuge in Allah at this time is blessed as it is a time when there is profound expectation of acceptance. One of the qualities of the Allah Fearing which has been mentioned in the Holy Qur’an is,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

‘And they seek repentance, in the latter portions of the night.’

[Surah Ad-Dharyat (51), Verse 18]

The fourth reason because at the time of dawn is when the Angels of the night and the Angels of the day gather together.

Almighty Allah says,

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

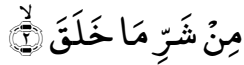
‘Verily, during the morning recitation of the Qur’an, the Angels are present (i.e. witnesses)’ [Surah Bani Isra’eel (17) Verse 78]

This Hadith Shareef is proof that we should seek salvation from Allah in the mornings, by way of Surah Falaq and Surah Naas.

Hazrat Mu’az ibn Abdullah رضي الله عنه reports that we were awaiting the blessed arrival of Rasoolullah ﷺ at Fajr Namaaz when our Beloved Master ﷺ arrived and then said, Recite Surah Ikhlaas, and the Mu’awwaditain (Surah Falaq and Surah Naas) thrice times each every morning (at dawn) and evening (at dusk). It will be sufficient for you against all things (i.e. difficulties hardships). [Tirmizi, Abu Dawud, Nasa’i]

One beautiful point in the Mu’awwaditain is that in Surah Falaq there is one Attribute which is explained, in other words ‘Rab Al Falaq’ through which refuge and protection have been sought from three things, namely; darkness, jealousy, and the mischief of sorcery (black magic), whereas in Surah An-Naas, protection was asked from one thing, being the whispering of shaitaan, but in doing so, this was done through three of Allah’s Attributes, ‘Rab An-Naas, Malik An-Naas, Ilaah An Naas’. In this, there is a sign that the protection of Deen and Imaan is more significant than the protection of body and soul (i.e. life). Shaitaani Waswasa (whispering) harms a person’s Deen, while the darkness, jealousy and sorcery (directly) harms the body.

THE COMMENTARY of



‘FROM THE MISCHIEF (evil) of all His CREATION’

Almighty Allah is the Creator and Divine Keeper of the entire universe and everything else except Allah is a creation. There are also those things in the creation within our knowledge, which have the capability to cause mischief and harm, and then there are those creatures in the creation whose mischief and harmful traits we are not aware of.

There are also those things which are Maad'di (tangible) which are included in the creation, such as, enemies, sickness, pests (i.e. harmful animals) etc, and then there are those things which are Ghayr Maad'di (intangible), in other words, Ruhani (supernatural) things are also included (in the creation), which cause humans difficulty and grief and draw them towards sin and error. Thus, to be safe from their mischief, we have to seek refuge in Almighty Allah.

We are being taught and advised to enter into the refuge of The Creator, who has Divine Power over everything, and Divine Supremacy over everything and it is Him who can save man from the mischief and harm of every type of creation. When a servant enters into the refuge of Almighty Allah, the Imaan of that servant is further fortified, and when the servant seeks assistance from anyone by way of some means, or if the servant puts in place some security measures to protect himself, then Almighty Allah bestows His Mercy in it. In reality, our actual trust should be on ‘The One Who is the Giver of the Means.’

For us to have full faith and trust in Almighty Allah, The Beloved Rasool ﷺ taught us this Dua,

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

‘O Allah! None can stop that which You give, and none can give that which You stop, and the prominence of the prominent, will not benefit them, against You.’ [Bukhari]

The Duas of Surah Falaq and Surah Naas are so comprehensive that a servant enters the protection of Allah from every creature.

However, Almighty Allah has instructed to seek protection, especially from four things; and one of these four will come in Surah Naas, and three of these have been mentioned in this Surah. Those three things are;

- From the evil of the darkness of night
- From evil of the conjurers (magicians)
- From the evils of the jealous

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

‘AND FROM THE EVIL OF THAT WHICH CASTS DARKNESS, WHEN IT SETS.’

First the (evils of) the darkness of night has been mentioned. (This is because) At night the evils and dangers of many things are hidden, such as thieves, bandits, enemies, other acts of crime, poisonous animals, evil desires, and evil schemes, etc. In other words, when darkness sets in, many apparent and hidden mischievous forces can attack us. It is for this reason that we have to seek Protection in Allah from the evil forces of the darkness of night.

If a servant carefully observes his inner-self, then this darkness can also refer to the darkness of going astray, and it can also refer to that darkness which is caused in the heart due to the excessiveness of sins. We should also seek Allah’s protection from these things as well.

Hazrat A’isha رضى الله تعالى عنها reports that Rasool e Akram ﷺ looked towards the moon and then said, O A’isha! Ask refuge in Allah from its disruption. It causes darkness to set appear after it sets. [Tirmizi]

In other words, towards the latter part of the lunar month, when the moon is hidden, then those evil spells (Jadu) is done which makes people ill. [Khaza’in ul Irfan]

THE COMMENTARY of

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

‘AND FROM THE MISCHIEF (EVIL) OF THOSE WOMEN,
WHO BLOW INTO KNOTS’

The women who blow in knots refer to those women who do jadu (black magic), because the daughters of Labeed the Jew, were together with their father in doing jadu on the Beloved Rasool ﷺ. It is for this reason that jadu has been attributed towards women. According to some, it is mentioned that the work of jadu was more often carried out by women.

According to some (commentators), in both those males and females who utter the spells of jadu are included in النَّفَّاثَاتِ. Another reason why it is important to seek protection from the evil of jadu, is because people think that they are affected by common illness and then take medicines to treat it, but the illness just increases.

Treatment by the best doctors and use of the best medicines does not yield any benefit, and the person starts to feel helpless. The treatment for this is to seek protection (in Allah) by reciting the Mu'awwaditain (i.e. Surah Falaq and Surah Naas).

THE COMMENTARY of

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

‘AND FROM THE EVIL OF THE JEALOUS ONE, WHEN HE IS JEALOUS OF ME’

Jealousy is when one sees some virtuous thing in a person. If he finds him to be in good condition and then wishes that, the said person should lose that blessing, and he should rather receive it. However, if one wishes that, I too should be like him, and I too should receive such a blessing or bounty, then this is not regarded as jealousy. This is regarded as ‘Ghabata, which people interpret to mean ‘desire.’ Hasad (Jealousy) is Gunah e Kabeera (i.e. a major sin) and is Haraam. This is the first sinful act which shaitaan committed against Hazrat Adam (Alaihis Salaam) in the heavens and that which Qabeel committed against his brother on the earth. [Tafseer Qurtubi]

If one keeps jealousy confined to the heart, then this can still manifest into Nazr e Bud (i.e. evil eye). It is for this reason that it has been mentioned in the Hadith Shareef that, ‘The evil eye is a reality’ (in other words the casting of the evil eye does have an effect). [Bukhari from Hazrat Abu Hurairah رضي الله عنه] A jealous person, due to his wickedness, thinks of such plans, through which he can fulfill his evil schemes. Man can hardly recognise those who are envious of him, and he is not aware of their evil schemes, and if somehow he even becomes aware of it, it is very difficult for him to prevent it from happening. Thus, it is necessary for him to come into the Most Powerful Protection of Allah because it is Allah Alone who is The Almighty, The Divinely Powerful. Allah is All-Powerful over all things, and The True Protector.

TAWEEZ (AMULETS) & DUM (BLOWING INCANTATIONS) ARE PERMISSIBLE

Concerning those Ahadith which have prohibited the use of Taweez, it must be noted that this prohibition is regarding such Taweez which are made up of words of 'shirk', To write Taweez from verses of the Holy Qur'an, Asma Al Husna, or Duas which have been mentioned by Nabi Kareem ﷺ, or to read verses and words Duas from Ahadith (etc.) and blow over someone, is completely permissible.

Allama Khaazin Alaihir Rahma has written that, Where is it permissible or not to recite incantations to remove evil spirits, and similarly to blow into permissible Shar'ee Taweez? (He responds) Some have a difference of opinion concerning this. The Sahaba Kiraam, the Taabi'een and the majority of those after them have said this to be permissible, and this Hadith of Hazrat A'isha رضي الله تعالى عنها also serves as evidence (to its permissibility). She says that when anyone would become ill from the blessed household of Rasoolullah ﷺ, The Beloved Rasool ﷺ would recite the Mu'auwidhat (i.e. Surah Falaq and Surah Naas) and then blow it over them. [Tafseer Khaazin]

It was the blessed habit of the Beloved Rasool ﷺ that every night before going to sleep, he ﷺ would recite Surah Ikhlāas, Surah Falaq, and Surah Naas, and then he ﷺ would blow this over his blessed hands and pass his ﷺ blessed hands over his ﷺ blessed body. Hazrat A'isha رضي الله تعالى عنها says that when the Beloved Rasool ﷺ took ill (in the eyes of the world), then he ﷺ would command me that I should do this in the same way (for him ﷺ). [Bukhari, Muslim, Malik, Abu Dawud]

From this, it is evident that Rasoolullah ﷺ used to blow (make Dum) over himself. He ﷺ used to also do this for the Sahaba e Kiraam.

Hazrat Talq bin Ali ؓ states that once a scorpion bit stung me, so the Beloved Rasool ﷺ recited something and rubbed his ﷺ blessed hands over me. [Ahmed]

(It is reported from Hazrat Ibn Ab'bas رضى الله تعالى عنها) that The Beloved Rasool ﷺ would recite these blessed words and blow over Hazrat Sayyiduna Imam Hasan and Hazrat Sayyiduna Imam Husain رضى الله تعالى عنهما

أَعِذُّكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

U'eedhu Kuma Bi Kalimaatil'laahit Taam'mati Min Kul'li shaitanin wa Haam'matin, Wa min Kul'li 'Aynin Laam'mah

I seek refuge for both of you, in the perfect Words of Allah, from (the evils of) every shaitaan, and from every venomous creature and from every (evil) eye which causes harm.' [Tirmizi]

It is reported from Hazrat Abu Sa'eed Al Khudri ؓ that once when the Beloved Rasool ﷺ became ill (in the eyes of the world), Hazrat Sayyiduna Jibra'eel عليه السلام presented himself, and he blew (made Dum) over Nabi Kareem ﷺ. [Sahih Muslim]

It is reported on the authority of Auf bin Maalik Ashja'i ؓ; He says, 'we practiced incantation in the pre-Islamic days, and we said Ya Rasool'Allah ﷺ! What do you command regarding this?' He ﷺ said, 'Present your incantation before me.'

(He ﷺ then said), ‘There is no harm in the incantation for as long as it does not contain any ‘Shirk’ (polytheism) in it’ (i.e. for as long as it does not include any polytheistic elements). [Sahih Muslim]

It is reported on the authority of Hazrat Jaabir ؓ that Rasoolullah ﷺ forbade incantations. The family of Amr bin Hazm came forth and said, ‘Ya Rasool’Allah ﷺ but we possess an incantation for the sting of a scorpion’, and they presented this before Rasoolullah ﷺ. He ﷺ said, ‘There is no objection to this. One, who can benefit his brother, should assist him’. [Sahih Muslim]

Ummul Momineen Hazrat Hafsah رضى الله تعالى عنها says that one day Rasoolullah ﷺ came to visit me. A lady by the name Shifa was seated there, who used to do an incantation over sores. The Beloved Rasool ﷺ said, Teach this incantation to Hafsah as well. [Nasa’i, Abu Dawud]

Hazrat Abu Sa’eed Al Khudri ؓ reports that we were on a journey when a woman came to us and said; our chief has been stung by a scorpion. Is there an incantator amongst you? A person from amongst us got up and went with her. He recited Surah Faateha as an incantation over him (the chief), and he became well. [Sahih Bukhari, Sahih Muslim]

The wearing of Taweez (Holy Amulets) was even practiced in the era of the Sahaba e Kiraam.

Hazrat Abdullah ibn Amr رضى الله تعالى عنهما used to teach this Dua to children who were of the age of understanding, and he would write a Taweez of it and put it around the necks of little children (babies):

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يُحْضَرُوا

‘A’oodhu Bi Kalimaatil-laahit-Taam’mati Min Ghadabihee wa
‘Iqaabihee Wa Shar’ri ‘Ibaadihee, Wa Min Hamzaatish shayaateeni
Wa Ay-Yahduroon’

I seek refuge with Allah’s Perfect Words, from His Wrath and His Punishment, and from the evil of His slaves, and from the whispering of the devils, and (I seek refuge) and from their coming to me. [Tirmizi, Abu Dawud]

سورة النَّاس

SURAH
AN-NAAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

ALLAH'S NAME WE BEGIN WITH, THE COMPASSIONATE, MOST MERCIFUL

1. SAY YOU, I HAVE TAKEN REFUGE IN HIM, WHO IS THE RUB OF ALL MANKIND.

2. THE DIVINE KING OF ALL MANKIND

3. THE DIVINE CREATOR OF ALL MANKIND

4. FROM THE MISCHIEF (EVIL) OF THE ONE WHO ENTERS EVIL THOUGHTS INTO THE HEART, AND DISAPPEARS

5. THOSE WHO ENTER EVIL THOUGHTS INTO THE HEARTS OF MEN

6. (FROM AMONGST) THE JINS AND HUMANS

CONNECTION & SIGNIFICANCE

According to the proper view, Surah Al-Naas was revealed in Madinah Munawwarah and has six verses.

This is the final Surah in the Holy Qur'an. At the end of Surah Falaq, we have been asked to seek protection from the envy of the envious. The one most envious (jealous) of the Muslims is shaitaan, who is always busy trying to deprive them of Imaan and virtuous deeds. It is for this reason that in this Surah, we are being taught to seek protection from the evils and mischief of shaitaan and those Jins who follow him, and from the humans who have shaitaani ways. We are being asked to do this for our Imaan to be protected.

In Surah Falaq we have sought Allah's Protection from the worldly calamities and disasters, and in Surah Naas, we seek protection from those things which become the means to dangers and calamities of the hereafter, in other words, we have been taught to seek protection from having evil thoughts.

In Surah Falaq we have also asked protection from those calamities and disasters which can cause harm to our bodies and our lives, whereas in this Surah we seek protection from the evils of shaitaan, which are the cause of harm to the Deen and Imaan of a Momin. In other words, we can say that through Surah Falaq, a person enters into the protection of Allah from all foreign (outer) evils, and through Surah Naas, a person enters into the protection of Allah from all inner (hidden) evils.

THE COMMENTARY of

قُلْ أَعُوذُ

‘Say you; I HAVE TAKEN REFUGE.’

For man to protect his Imaan and to remain obedient to his Master ﷻ, by keeping steadfast on Siraat e Mustaqeem (The Straight Path), he has to combat the evils of shaitaan, who is his sworn enemy. Thus, man must take refuge in His Mercy, Who has Divine Power over everything, and Who's Divine Power of awarding guidance overpowers all misguidances.

Hence, we have been commanded to seek Allah's Divine Protection from the evils of shaitaan, thereby preserving our treasure of Imaan. If you take the Divine Protection of Allah, you live your life in the love and obedience of Allah and His Beloved Nabi ﷺ, then shaitaan can never lead you astray, for he has acknowledged with hopelessness that he has no hold over the obedient servants of Allah.

Almighty Allah says,

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

‘Verily, he has no hold over those, who believe, and who have (complete) faith only in their Rub’ [Surah An-Nahl (16), Verse 99]

THE COMMENTARY of

بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ

‘IN HIM WHO IS THE RUB of ALL MANKIND, THE DIVINE KING of all MANKIND, THE CREATOR of all MANKIND.’

There is a special connection between these three Divine Attributes of Allah, ‘Rub,’ ‘The Divine King,’ ‘The Divine Creator,’ when seeking protection from the evils of the shaitaans.

The meaning of Rub is ‘The Almighty,’ ‘The One Who teaches, (prepares or trains), and the One who from the initial condition, grants prosperity, allowing one to reach the uppermost condition, in other words, the One who takes you to the level of special perfection.

It is by the Grace of Allah that the servant is saved from harm, and from those things which cause him to go astray, and thus the Ambia Alaihimus Salaam have been sent for their spiritual growth. When we truly and strongly believe this concept, that Almighty Allah who is our Rub, is always guiding (preparing us), and that we need His Divine Protection against the shayateen (devils), then based on this Imaani consciousness, the connection of the servant with Almighty Allah becomes very strong, and the root to evil thoughts (shaitaani whispering) is cut off.

In the previous Surah, the word ‘Rub’ has been connected towards the word ‘Falaq’ (Dawn), here (in Surah Naas), it is being connected towards ‘Insaan’ (mankind). The reason for this is because there (in Surah Falaq) the disasters of the body were explained, which except humans, also befalls the animals; whereas here (in Surah Naas), the

disasters of the shaitaani evils are being mentioned, who are its actual target. It is for this reason here that ‘Rub’ has connected towards ‘Insaan.’

A King or Owner is one who has control and power, and who plans for the protection of his subjects. Our True and Real King is He, Who is the Creator and Owner and the One with Divine Power over the entire universe, and whatever He Wills, happens immediately. He is such the Greatest King, who neither sleeps nor dozes. He is so Supreme that nothing in the skies and earth is hidden from Him. There is indeed none who can protect against shaitaan, like Almighty Allah (The Greatest King Who has knowledge and power of all things).

After this, the third Attribute has been explained, إِلَهَ النَّاسِ in other words, Almighty Allah alone is worthy of worship. None other is worthy of worship but Allah. The only One worthy of worship is He Who is the Creator and the Sustainer, The Almighty, The Most Supreme, The All-Dominant.

Almighty Allah says in the Holy Qur’an,

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

‘Say you! In Whose, ‘Hand’ (Divine Power) is the Control over all things? And it is He Who gives refuge, and there is none who can give refuge against Him, if only you know.’ Then, they will say, This (Greatness) is for Allah alone. Say you, Then, which illusion deceives you.’ [Surah Mu’minoan (23), Verses 88-89]

In other words, when you are acknowledging that the true and real control over all things is with Allah and none can give anyone refuge against Him, then why are you falling into the deceit of shaitaan? Do not be drawn towards the evils of shaitaan, for the servants should only be obedient to their Creator. Enter the protection (refuge) of your Compassionate and Most Merciful Rub, The True King, Who's Command, prevails at all times, in all places, over all things.

THE COMMENTARY of

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

‘FROM THE MISCHIEF (EVIL) OF THE ONE WHO ENTERS EVIL THOUGHTS INTO THE HEART, AND DISAPPEARS (RETREATS)’

Waswasa refers to such thoughts which cause the servant to become distant from goodness. ‘Waswaas’ refers to the one who puts evil thoughts into the heart in a very soft voice (i.e. by whispering). This also refers to the barely audible creeping sound of a hunter.

Shaitaan has been referred to as ‘Waswaas’ because, because he draws people to evil by his whispering, and this hidden whispering is such that it reaches the heart and minds of people, but they are not able to hear the sound (of this whispering).

The ‘Khan’naas’ means one who retreats (or disappears), or one who is crouched, or one who hides. Thus, shaitaan is called ‘Khan’naas’ because he enters evil thoughts into the hearts of people and then disappears (i.e. retreats), so that he may not realise that someone is leading him astray.

Shaitaani waswasa affects the minds of people, and he immediately draws towards sins those who are oblivious from the love and obedience of Allah and His Rasool ﷺ, whereas his battle commences with those who are following the path of righteousness.

Everything needs some sustenance, and waswasa is sustained when we are mindful of it. The more one gives attention to these evil thoughts, and the more one thinks about them (i.e. making them a reality), the stronger these thoughts become.

If when these evil thoughts infiltrate our minds, we immediately recite the Ta'oodh i.e. اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ, and we turn our thoughts and attention towards some goodness, then even this waswasa will leave our minds.

It has been mentioned in the Hadith Shareef that, The Beloved Nabi ﷺ said, 'Anger is from shaitaan and shaitaan is created from fire, and fire is extinguished only by water, so when one becomes angry, he should perform Wudu (ablution).' [Abu Dawud]

It has been further mentioned in another Hadith Shareef that, The Beloved Nabi ﷺ said, 'If a person becomes angry and he is standing, he should sit down, and if his anger fades away, then all is well. Otherwise he should lie down.' [Ahmed, Tirmizi, Mishkaat]

In these Ahadith there is one important point of wisdom which comes to mind, concerning the treatment of anger which is an evil effect of shaitaan, that a person should make full effort to divert his thoughts from the shaitaani waswasa, so that he can be diverted from the intention of sinning, and thus he does not even have the chance to commit that sin (i.e. to bring that evil thought into action).

The remedy for shaitaani waswasa is in three things;

1. To be able to recognise the deceit and the defenses of shaitaan, just as if a treacherous person becomes aware that someone is aware of his treachery, he gives up on that person.
2. Do not pay any attention (i.e. do not respond) to the waswasa of shaitaan, just as in the case of a barking dog. If a dog goes on barking and you pay attention to it, it will bark even more, and if you do not pay attention to it (i.e. if you do not respond to it), then after some time it becomes silent.
3. Continue to always remember Almighty Allah in your heart and with your tongue, and also to keep your heart free from anger and illicit desires. [Tafseer e Azeezi]

From the meaning and gist of ‘Khan’naas,’ it has become apparent that the servants of Allah will have to fight a battle against the waswasa of shaitaan until their last breath. No person should think that I have now become a Namaazi or Haji, so now shaitaan will not target me with his waswasa.

Shaitaan and his evil subordinates will never let this string of attacks end. This test upon a person and this conflict between goodness and evil continue throughout a person’s life.

There are three ways in which shaitaan infiltrates us with evil thoughts. Either shaitaan personally enters the waswasa into our hearts, or his evil subordinates among the Jins and humans infiltrate us with these evil thoughts, or a person’s own Nafs (inner self) puts

the waswasa into the heart. It is for this reason that these words have been mentioned by the Beloved Rasool ﷺ in his renowned Khutbah (Sermon);

وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا

‘We ask refuge in Allah from the evils (mischiefs) of our desires
(inner-self / ego)’

On the apparent, it seems that shaitaan is a very powerful enemy of man, and to be safe from his evil and treachery is very difficult. In reality, this is not the case.

Almighty Allah says,

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

‘Verily, the deception of shaitaan is weak.’
[Surah An-Nisa (4), Verse 76]

The gist, of the word ‘Khan’naas, also supports the fact that he incites the waswasa and then disappears because he is not able to confront Haq and goodness. He infiltrates the heart with evil thoughts, and then he observes if the servant is drawn towards it or not.

If the servant starts to be drawn towards evil and sin, then he traps him into more sin and evil, until the heart of that servant becomes dark due to sins. However, if such a situation if the servant fights these evil thoughts, and takes refuge in Allah, by taking the aid of the Qur’anic defenses (which have been given to us as a means of protection), then shaitaan will flee far away from him.

Almighty Allah says,

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ سَمِيعٌ عَلِيمٌ

‘(And O hearer), If shaitaan incites you, then seek Allah’s refuge;
Undoubtedly, He is All Hearing, All-Knowing.’

[Surah Al-A’raf (7), Verse 200]

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ

مُبْصِرُونَ ﴿٢٠١﴾

‘Verily, those who fear (Allah); when they are tempted by any shaitaani thought, they become aware, their eyes immediately open.’

(i.e. they immediately identify it).’ [Surah Al-A’raf (7), Verse 201]

Hazrat Abdullah ibn Ab’bas رضى الله تعالى عنهما states that, shaitaan sits upon the heart of man, and when he finds him oblivious, he incites waswasa; and when he makes the Zikr of Allah, then shaitaan retreats. [Al Mustadrak]

From this, we have ascertained that making Zikr of Allah in abundance is an important defense against the waswasa of shaitaan. It is for this reason that Almighty Allah has commanded us to make Zikr in abundance.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٣١﴾
وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٣٢﴾

‘O Believers! Remember Allah in abundance. And glorify Him (Allah) in the morning and evening.’ [Surah Al Ahzaab (33) Verses 41-42]

Since shaitaan incites evil thoughts over and over again, we should make Allah’s Zikr more and more.

The Holy Qur’an has described the wise believers in this manner;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

‘Those who remember Allah, while standing, and sitting, and while resting on their sides.’ [Surah Aal e Imran (3), Verse 191]

We should never be oblivious from the evils and treachery of shaitaan and his evil accomplices.

Almighty Allah says,

إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

‘Undoubtedly, he (shaitaan) and his clan, observe you from where you are unable to see them.’ [Surah Al-A’raaf (7), Verse 27]

Hazrat Ali bin Husain رضى الله تعالى عنهما reports that The Beloved Rasool ﷺ said, ‘Indeed shaitaan flows like blood, in the body of man.’ [Bukhari]

Thus, it is necessary that in order to be safe from the hidden enemy, we should remember and make the Zikr of our Most Generous Rub, The True King, and The only One worthy of worship, and that is Almighty Allah, and we should seek most powerful refuge from Him, Who is The Absolute and Most Powerful.

THE COMMENTARY of

مِنَ الْجِنَّةِ وَالنَّاسِ

‘(FROM AMONGST) THE JINS AND HUMANS’

This has already been discussed that shaitaan secretly enters waswasa into the hearts of the people. In other words, he does not make himself visible. Now, at the end of this Surah, we are being informed that the accomplices and agents of shaitaan are not just the Jins, but there are also many humans who are acting upon the (evil) mission of shaitaan.

Even in Surah Al An'aam, the evil humans have been mentioned with the evil Jins. It has been mentioned,

شَٰطِطِينَ الْإِنسِ وَالْجِنَّ

‘shaitaans amongst the humans and Jins.’

[Surah Al-An'aam (6), Verse 112]

In this Surah, the word ‘Naas’ has appeared six times.

In the first instance ‘Naas’ means to boys, because the discussion of nurturing and training is related to them.

The word ‘Naas’ in the second instance, refers to the youth, because the word ‘King’ indicates Awe and discipline, and this is in keeping with the condition of the youth.

The word ‘Naas’ in the third instance, refers to the elderly (aged), because the words, ‘Worthy of Worship’ is based on worship and obedience, and this seems more in keeping with the condition of the elderly.

The word ‘Naas’ in the fourth instance, refers to the Saaliheen (The Truly Pious), because shaitaan is always trying to misguide the righteous people, and he attempts to put waswasa into their hearts.

The word ‘Naas’ in the fifth instance, refers to the mischief and the shaitaans (evil ones), for their actual job is to lead the Muslims astray and to provoke them through waswasa. [Tafseer Azeezi]

Some of the provocations of evil by some people is obvious, for example; those who backbite, those who carry tales, liars, evil companions, flattering advisers, those who spread immodesty, and those who consume Haraam, etc. There is, however, one such group which regarding the Holy Qur'an have been classified as the 'Munafiqeen' (Hypocrites). These people in the name of Aqaa'id, rectification of virtues deeds, and in the name of Deen, draw the people towards the path of misguidance, and based on their corrupt ideology, they classify Muslims as Mushrik (polytheist), and Bid'ati (innovators), and in doing so, they attempt to lead the Muslims away from Siraat e Mustaqeem (The Path of Righteousness), and they spread sectarianism. Almighty Allah says,

يُخٰدِعُونَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝۹۱ فِىْ قُلُوْبِهِمْ مَّرَضٌ ۚ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۙ بِمَا كَانُوْا يَكْذِبُوْنَ ۝۹۲ وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ ۚ قَالُوْا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ۝۹۳ اَلَا اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَا يَشْعُرُوْنَ ۝۹۴

‘They attempt to deceive Allah and the Believers, but in reality, they deceive not, but themselves, yet they are not conscious of this. They have a disease in their hearts, so Allah has caused their disease to increase, and for them, there is an excruciatingly painful torment, as retribution for their lies. And when it is said to them, do not cause disruption on the earth, they say, ‘We are simply reformists.’ Beware! It is they who are the disruptors, but they realise not.’
[Surah Al-Baqarah (2), Verses 9-12]

The Holy Qur'an has pointed out one very important sign of these hypocrites that when they are invited towards the Qur'an and the Rasool ﷺ, then they do turn their faces away from the Qur'an, but they turn their faces away from Rasoolullah ﷺ. In other words, they cannot bear to accept the true excellence of the Exalted Rasool ﷺ.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ
الْمُنْفِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

‘And is it is said to them, Come towards The Divine Book revealed by Allah, and (towards) His Beloved Rasool, then you will see that the hypocrites, twist their faces, and turn away from you.’ [Surah An-Nisa (4), Verse 61]

This is an undeniable fact that anyone who in the guise of Islam attempts to mislead the Muslims is a shaitaan and even the one who in the name of modernism, and under the guise of progressive thinking and culture, draws the Muslims towards immodesty and evil practices, is also shaitaan. We should seek refuge in Allah from the evils of all these shaitaans.

Bear in mind that to stop people from all those permissible and Mustahab (desirable/recommended) actions which takes them towards Allah and His Beloved Nabi ﷺ and which draws them towards the love and obedience of the Saaliheen, is also from the mission of shaitaan. May Allah keep us firm on the path of guidance. Aameen

In the Opening verses of the Holy Qur'an Almighty Allah informed us about the 'Straight Path,' and then through the Qur'an and by the Grace of Allah, we were informed about the details in this regard. In the closing verses of the Holy Qur'an, Almighty Allah blessed us with the means of remaining steadfast on Siraat e Mustaqeem by granting us Surah Falaq and Surah Naas as a means for our protection.

When a servant knows with complete Imaan and true conviction that Allah is my Rub (Creator/Sustainer), He is my Owner, He is my True Helper, and Allah is the only One worthy of Worship. And that the love for Rasoolullah ﷺ and his obedience is the only true symbol of reaching the true purpose, then no greed, no fear, and no evil can lead him astray from the 'Path of Righteousness.'

الحمد لله الذي بنعته تتم الصالحات والصلوة والسلام على سيد
الموجودات وعلى آله وجميع الصحابة والصحابيات وعلى من تبعهم من
المسلمين والمسلمات برحمتك يا أرحم الراحمين

YOUR PASSING O' HUZOOR SHAH SAAB, HAS DROWNED US IN SORROW
OUR STRONG BACKS HAVE BENT OVER, AND OUR HEARTS FEEL HOLLOW

YOU WERE A BRAVE LION, WHOSE ROAR MADE THE DEVIANTS BURROW
YOUR EVERY ARROW WAS FIRED FROM AALA HAZRAT'S POWERFUL BOW

YOU FOUGHT TO SAVE SUNNIYAT, AS YOU HELPED TRUE SUNNIS GROW
IN THE STORMS OF DEVIANCY, TO THE SUNNIS YOU WERE A RAINBOW

FOR THOSE WHO GOT TO MEET YOU, THEY WOULD SURELY KNOW
YOU WERE KIND AND GENEROUS, AND ALWAYS WILLING TO BESTOW

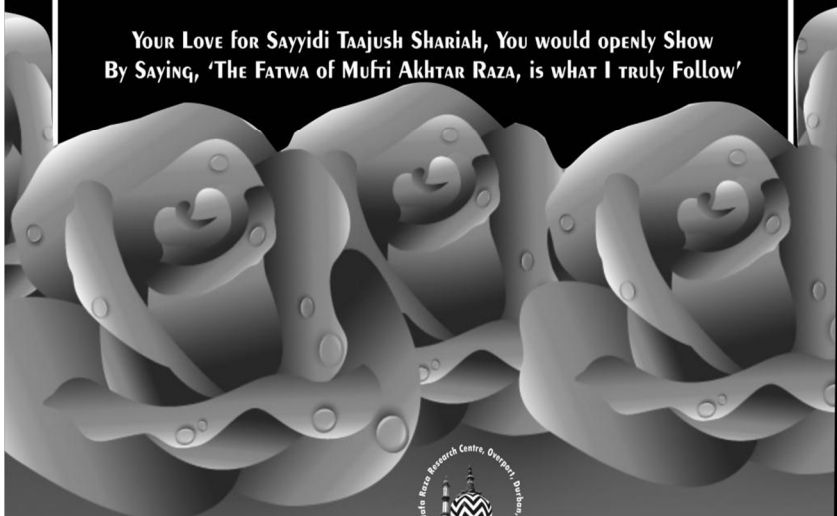
YOU REFUTED EVERY DEVIANT, YOU ALWAYS MADE THEM FEEL LOW
YOU TAUGHT EVERY SUNNI TO REMAIN, ON THE STRAIGHT AND NARROW

YOU HUMBL Y H I D YOUR TRUE STATUS, BUT ALLAH MADE IT SHOW
IN THE TRUE LOVE OF NABI ﷺ, WE COULD SEE YOUR MADNI GLOW

A DESCENDANT OF HUZOOR GH AUS E AZAM, YOU WERE AS WE KNOW
YOU WERE A TRUE QAADIRI RAZVI NOORI, GLOWING IN THEIR SHADOW

AS A SKY ABOVE THE EARTH, YOU WATCHED OVER THOSE BELOW
YOUR EVERY TRUE DISCIPLE, WITH YOUR LOVE YOU WOULD ENDOW

YOUR LOVE FOR SAYYIDI TA AJUSH SHARIAH, YOU WOULD OPENLY SHOW
BY SAYING, 'THE FATWA OF MUFTI AKHTAR RAZA, IS WHAT I TRULY FOLLOW'



SEEING YOUR LOVE for Sayyidi Muhad'dith Kabeer, CAUSED TEARS TO FLOW
HOW A Wali RECOGNISES A Wali, Did Huzoor Shah Saab Qibla Show

ON THE 4th of MUHARRAM, you journeyed TO THE HEAVENLY MEADOW
ON THE URS of Sayyidi HASAN BASRI, you soul left with A GLOW

ON THE 5th of MUHARRAM, INTO YOUR MAZAAR THERE will be A NOORI FLOW
THROUGH THE URS of BABA FAREED, your FINAL RESTING PLACE Will GLOW

A SOLDIER of Maslak e Aala HAZRAT, YOU WERE RAZA'S GUIDED RAZVI ARROW
AS THE ROSE OF HUZOOR MUFTI e AZAM, you ENTERED THE HEAVENLY MEADOW

AS YOU ENTER INTO THE hereafter, UPON you will open JANNATS WINDOW,
ALWAYS KEEP us in your blessings, and in THE SHADE of your HEAVENLY GLOW

ALONGSIDE Sayyidi QAARI MUSLIHUD'DEEN, YOUR HOLY MAZAAR will GLOW
EVEN FROM THE NEXT Abode, YOUR BLESSINGS will CONTINUE TO FLOW

AS YOUR JANAAZAH WAS CARRIED, THE MASSIVE SEA of people BEGAN TO GROW,
EVEN today you LEAD THEM FROM IN FRONT, AS THE ENTIRE NATION will FOLLOW

AS YOU ENTER THE GALAXY of SPIRITUAL STARS, you LEAVE US in DEEP SORROW
AFTHAB shall ALWAYS REMEMBER you like YESTERDAY; Today AND TOMORROW

Saq e Mufti e Azam
MUHAMMAD AFTHAB CASSIM
AL QAADIRI RAZVI NOORI
5 MUHARRAM 1438

